

12

# The Stedfast and Unwavering Christian.

12

# The Stedfast and Unwavering Christian.



B. H.

1676.

H 92

---

Imprimatur hic Tractatus (cui  
Titulus *Jachin and Boaz*)  
in *Heb.* 10. v. 23. *Gul. Jane*  
Reverend. in Christo Patri  
D<sup>no</sup>. *Henrico* Episc. *Lond.*  
à Sac. Dom.

---

*Jm.* 20.  
1675.

1732/1125  
(12), 2278

*JACHIN* and *BOAZ*:  
OR THE  
STEDFAST and UNWAVERING  
**Christian:**

BEING  
A Serious Perswasive to Constancy  
in the FAITH, and to Perseverance in  
the true PROTESTANT RELIGION,  
against all Objections, Temptations,  
Oppositions and Sollicitations to the  
contrary.

---

By *JOHN HUME* M. A. Rector of  
*Telling in Huntingdon-shire.*

---

*Tenendum est, quod Ecclesie ab Apostolis, Apostoli à  
Christo, Christus à Deo suscepit, Tertull. de præ-  
scrip. advers. Heret. cap. 6.*

---

L O N D O N,  
Printed for *Simon Miller* at the Sign of  
the Star at the West-end of St. Paul's.  
MDCLXXVI.





*To the Right Honourable,  
Thomas Lord Fauconberge,  
Viscount Henknowle, Baron  
of Yarum, Lord Lieutenant  
of the North-riding of the  
County of York, Captain of  
the Royal Band of Pension-  
ers, and one of his Maje-  
sty's most Honourable Privy  
Council.*

*MY LORD,*

**Y**Our Lordship is not ig-  
norant of my late severe  
Dispensation, how I lay un-  
der

A 4

## *The Epistle*

der the fury and triumphs of a Chronical Distemper, by which I was brought to the brink of the Grave, and the confines of the House of darkness and silence, and every Toll of our Bell was a seeming Proclamation to the neighbourhood of my Translation to another State: but Almighty God was pleased to vouchsafe kindness (as sometime to *Epaphroditus*) by a strange and almost miraculous Recovery. Hereupon I resolved, to do something by way of Gratitude, to the Glory of my Preserver, who kept my Soul in life and suffered not my feet to be moved.

Now

*Dedictory.*

Now seeing, my Lord,  
we have the best and most excellent Religion, and are engaged in a Profession every way both amiable and advantageous; yet (such is the looseness and sensuality of the Times) that many either Atheistically deny the Fundamentals of Christianity, or suffer themselves to be drawn away and removed from the Hope of the Gospel, by sensual Allurements and gross Delusions. I concluded therefore (considering the Scepticism and Apostasie of this Age) I could not do a piece of more acceptable Service to  
the

## *The Epistle*

the Lord Jesus, than to persuade those who have solemnly engaged themselves in this holy Religion, to observe their primitive Vows and Obligations, and maintain the Doctrine of Faith *once delivered to the Saints.*

When the Levite in the Book of *Judges* saw his Concubine abused to death, he cut her in pieces, and sent her amongst the Tribes of Israel: so seeing the affronts & defamations passed upon Religion, & the cunning contrivances of Atheists, Romanists, and Enthusiasts, either to make us wholly renounce our espoused Evangelical Verities, or else  
to



*Dedicatory.*

to imbibe impure Doctrines, Streams of *Abanab and Pbarpar Rivers of Damascus*; I thought it necessary to send these Papers abroad to vindicate the Divine Majesty, to excite men to a holy Perseverance, and to importune them by the most forcing Motives, not to forsake our Church, and the Doctrines taught by her; which, provided men joyn practice to profession, will infallibly lead them to a glorious Eternity, and the Enjoyment of that Beatifical Vision, which is the expectation of the Saints. And by the Rules of Justice your Lordship may challenge a Title to this  
Dedi-

## *The Epistle*

Dedication ; first from that relation I stand in to your Honour, seeing you have ranked me (though unworthy) in the number of your Chaplains, as also from the consideration of those signal and transcendent Favours conferred upon me; which great Obligation, seeing my Meanness cannot discharge, I hope your Candour and Ingenuity will accept the common Interest of a thankful Acknowledgement and Commemoration. Besides this is none of the least Motives of this my obsequious Address, that what I heartily desire of others is happily fulfilled in  
your

*Dedicatory.*

your Lordship, *viz.* a firm Adhesion to the Church of *England*, and her Doctrines, grounded upon Divine Revelation; and I request your Lordship to give me lieve to acquaint the World, how rare an Example and Monument of Christian Stedfastness you have been. 'Tis well known you have visited remote Regions, you have seen the Magnificence of the *Roman* Church, the Glories of the Triple Crown, &c. yet you have retained your first received Principles, and not deserted our Communion: therefore I make no question but God has honoured

### *The Epistle*

noured your Lordship with additions of earthly Grandeur even here, made you a Star of the first Magnitude, and the Glory of our Northern Climate. May your Lordship still proceed to be a lively Mirrour of Constancy, Virtue and Sobriety to this wavering and impure Generation, and may others by the conductive Rayes of so Noble a Guide and Pattern, be directed into the straight paths of a holy and laudable Conversation.

I have no more but to  
bow my knees to the Fa-  
ther

*Dedicatory.*

ther of Lights, that he would  
bless your Lordship with  
all manner of Blessings in  
Jesus Christ; that his Can-  
dle may shine upon you,  
and his Dew lie upon your  
Branches; that your Peace  
may be as the River, and  
your Glory as the mighty  
Streams; and after a long  
and prosperous abode in this  
Sublunary Region, you may  
be received into the Glori-  
ous Number, and Blessed  
Company of Overcoming  
Saints, who shall sit down  
in the Kingdom of Hea-  
ven with *Abraham*, *Isaac*  
and *Jacob*; And this shall  
be

*The Epistle Dedicatory.*  
be the continued Prayer and  
fervent Option of

(MY LORD)

*Your Honour's most*

*Humble and ever obliged*

Jan. 28.  
1671

*Servant and Chaplain*

JOHN HUME.

---

THE

THE  
STEDFAST  
AND

Unwavering Christian.

HEB. 10. 23.

*Let us bold fast the Profession of our  
Faith without wavering:*



AS to the Author of this Epistle it has not been a little controverted amongst the Learned; Some think it was *Clement*: *Tertullian* and others suppose it was *Barnabas*; *Grotius* and others, by reason of the style. conjecture it was *St. Luke*: But the general stream of Interpreters, and the ancient Greek Expositors, such as *Oecumenius*, *Theodoret*, *Theophylact*

*Estat titulus Barnaba ad Hebraeos.*

*Tertull. de pudicit.*

*In prefat. ad Hebr.*

B

conclude

conclude it to be *St. Paul*; so *St. Chrysostome* takes it for undeniable. 'Tis questioned why he did not prefix his name: Some say that it was for the avoiding of Scandal; for many of the Jews were not a little scandalized at *St. Paul*, because he turned to the Gentiles, and deserted the Twelve Tribes: he foreseeing therefore that the *odium* they bare to his Person, would reflect upon his Doctrine, and so make it unacceptable, he prudently conceals his name. Others say he did it out of Modesty; for though out of the exuberancy of his Love, he desired with all zeal and earnestness the salvation of his kindred according to the flesh, yet the Jews being then the peculiar Charge of *St. James* and *St. Peter*, he would not be seen openly to write unto them, lest it should be thought he played the Bishop in another man's Diocese, and put his Sickle into another man's Harvest.

*A Lapid.*

This Epistle was early received into the Canon by the Greek Church, but not in the Latin till after the time of *Tertullian* and *Cyprian*, after the Third Century; but then it was embraced as Authentick, and has very good authority both by Canons of Councils, & others of the Latin Fathers.

*De autoritate Epistolæ ad Hebræos vid. Canon. Apostol. ult. Conc. Laodiceæ Canon 60. Conc. Carthag. 3. Can. 47.*

*Euseb. Ecclesiast. Hist. Lib. 6. cap. 13. & 24. Aug. lib. 2. de Doctr. Christiana, Hieron. in Epistol. ad Dardan.*

'Tis



## This Epistle was written. 3

'Tis further questioned to which of the Hebrews he writ ; for there were the true and native Hebrews, and the Hebrews of the Dispersion : The native Hebrews dwelt in *Judea* and about *Jerusalem*, the dispersed in several quarters and regions of the World ; for many of them were carried captive by the Kings of *Assyria* to *Babylon*, and from thence 'tis reported *Antiochus* carried 2000 Families into *Asia*, *Lydia* and *Phrygia* to awe the Greeks which were prone to rebellion : Others were spread abroad in *Europe*, and had their chief Assembly at *Alexandria*, and made use of the *Septuagints* Translation, where we read they were called Hellenists, *Acts* 6. 1. and the dispersion of the Gentiles, *Job* 7. 35. *St. Chrysostome* thinks that he writ to the Jews in *Judea* and *Palestine*. *Dr. Hammond* guesses he writ to the Jews Christian which the Author had known in *Judea* and *Syria*, all which belonged to *Jerusalem* as the chief and principal *Metropolis* ; who being persecuted by the unbelieving Jews, by the insussions and persuasions of the Gnosticks, were wrought upon to forsake the Christian Assemblies. *A Lapidé* judges that he writ to all the Christian Hebrews, whether inhabiting *Palestine* or where-ever dispersed, and with him I close, as being most likely and probable.

B 2

*Scripta est hæc Epistola quasi circularis ad omnes Hebræos totius orbe dispersos, maxime ad Hebræos in Judæa degentes. A Lapidé in præfat. Epist. ad Hebr.*

The

The End and Scope of this Epistle is twofold ; 1. Information, to inform them of the Excellency of Jesus Christ ; as to his Eternity making him co eternal with the Father, investing him with a true Divinity long before the Assumption of our Humane Nature, in opposition to that Heresie of *Cerintus* that began to bud, and afterwards came to more maturity in the days of *Arius* and his followers, and the Socinians in these times, who deny his eternal Existence, and make him a God improperly and analogically. Afterwards he informs them of the excellency of the Priesthood of Jesus Christ above that of the Judaical and Ceremonial Law ; for he shews that he is not so much a Priest of the Aronical as of the Melchisedechian Order ; the first of which consisted in the offering up of Sacrifices, *viz.* of Bulls and Goats, which were typical, figurative and temporary, and now had their due and full accomplishment by the once offering up of the immaculate Lamb, even Christ himself ; whereas the Melchisedechian Priesthood consists in Benediction *Gen.* 14. 18 and 19. and this Christ especially performs ; for 'tis said *He blesses us in turning us from our iniquity*, that is, uses all possible and powerful means by his Word, Spirit and Intercession to bring us to Repentance and newness of Life.

*Acts* 3. 26.

*Dr. Hammond in  
locum.*

Life. And this Priesthood is not to give way to another dispensation, as the Aaronical, but is to be perpetual, and everlasting, that is, till the consummation of all things, and till he deliver up the Kingdom to the Father.

Again another End of this Epistle is confirmation, to establish them in their espoused Religion; and to this purpose he all along exhorts them *to strengthen the feeble knees, and lift up the weak hands, and not to throw away their confidence, which has great recompence of reward*; he sets before them a multitude of holy Saints, a Cloud of Witnesses, which all looked to Jesus, and died in the Faith, and embraced the Promises of a future *Messiah*, and he entreats them in like manner (seeing Christ is now revealed) they have cognizance of his Doctrine, are assured of his Mission from the Father, and so have owned him and believed on him, as the great Prophet foretold by *Moses* their ancient Lawgiver, to *hold fast this their profession without wavering*, without declining to Judaism on the one side, or Gentilism on the other, or the persuasions of the sensual Gnosticks, whose neutrality and indifferency in Religion was remarkable and conspicuous.

Some conceive, that because it is said in the Verse before, *having your bodies sprinkled with pure water*, and now it following, *hold steadfast your profession*, that he intimates thus

much, That the profession of Faith, owned and rehearsed in Baptism (understood by the pure water) should be strictly and inviolably adhered to; for it is certain that the Church at the first was made-up of persons adult, and as certain it is, that when such persons were baptized they made a Confession of their Faith: For *Philip* asked the Eunuch before his Baptism; *Believest thou?* and he gave this answer, *I believe that Jesus Christ is the Son of God*, *Acts* 8.37. and *St. Cyprian* tells us, that in his time they asked the baptized, *Believest thou Remission of sins, everlasting Life,*

*Cyp. Epist.* 70.

*&c.* and he said, *I do believe.* So *Theophylact* upon the place says, *We*

*confessed in the beginning of our faith* (that is, in Baptism) *the Resurrection of the Body, and the Life to come, and such like; this is the Confession we are to hold fast without waver-*

*ing:* So that to hold fast our Profession is nothing else but firmly to adhere to the fundamental Truths of the Gospel, which we or our Sureties for us did promise and engage we should observe in our Baptism; and this we must do *without wavering\**, without doting

*\* Professionem non vacillantem, neque huc & illuc nutantem, sed firmam & inmutam, Erasim. in loc. ita Groc. Confessionem firmam & inconcussam, quae non vacillet huc & illuc, vel declinet à recta fide, etiam urgentibus & impellentibus persecutionibus A. Lap. in loc.*

## Fundamental Truths of the Gospel. 7

doting upon some new-cried-up Mystery or pretended Revelation, or shrinking by reason of the impendent dangers and disasters, with which the first times of the Gospel were annoyed and afflicted.

The Subject of the ensuing discourse shall be even the words themselves as they are presented to us in the Apostle's Dress, *That Christians are to hold fast their Profession without wavering.*

He that gives up his Name to Christ must not quit his Profession, as *Esa*u did the blessing: The Christian Soldier must not leave his Station, nor the devout Spouse forsake her first Love; a Believer's *Motto* must be *Semper idem, always the same*: having put his hand to the Plough he must not look back.

The Emblem of a Disciple must not be a wandering Planet, or a pendulous Meteor, an Elementary apparition, an unsettled Wave, or an impostumated Bubble, which have little or no consistence, firmness or stability; but he must be as the fixed Earth which God has settled upon his *basis*, that as the Scripture says, *it may not* Psalm. 104. 5.  
*be removed for ever*: The

Christian must not be hot and fiery to day, making vows and protestations with *Peter*, cool and cowardly to morrow, or lukewarm with *Laodicea*; he must not imitate the changeable Moon, now full, glorious, lumi-

# 8 Constant Resolution becomes

nous, within a while sharp, waning and scarce discernable ; or like the

*Plin. Hist. Natural.*  
*Lib. 2 cap. 103.*

River *Nozanus* in *Lumbardy*, of which *Pliny* tells us, that

at the Summer Solstice it overflows the Banks, but in the Winter 'tis clean dry and fordable: No, he must be of a constant temper, at all times and seasons owning the Truth, and being in a readiness to give an account of the hope that is in him with meekness and fear. God's followers must go on like *Hannibal* when he made his passage over the *Alps*, though they meet with untrodden paths, rubs and opposition ; they must not only now and then have some pious motions, holy dispositions, weak acknowledgments, but a continued resolution to serve and adhere to the

*Fescl. Hist Eccles.*  
*Lib. 5. cap. 1.*

Lord Jesus ; like *Sanctus* and *Blandina* in the Ecclesiastical

History, who though they were upon the Rack in torments, yet always uttered these words, *We are Christians, and with us there is no evil.*

Thus the holy Scriptures with an unanimous voice call upon us to this duty, *Heb. 4. 14. Seeing we have a high Priest that is passed into the heavens, even Jesus the Son of God, let us hold fast our profession.* So *Heb. 13. 9. Be not carried away with diverse and strange Doctrines. As you have received the Lord Jesus Christ, so walk*

*Coloss. 2. 6, 7.*

*the Lord Jesus Christ, so walk*

*in*

## The stedfast Christian.

9

*in him, rooted and built up in him: in like manner we are exhorted not to be removed from the hope of the Gospel.* We should not imitate the *Galathians*, who did run well and gave over, but like the *Colossians*, 2. chap. 5. of whom St. Paul said, *that he was joying and beholding their order and the stedfastness of their faith in Christ.* We should not be like *Ephraim* and *Israel*, of whom the Prophet gives this Character, *Ephraim compasses me about with lyes and the house of Israel with deceit; but we should endeavour the qualifications of Judah, who ruleth with God, and is faithful with the saints.*

*And in the first place hold fast your Profession against Atheistical Perswasions.*

But some may say, what, have we any Patrons for such an Enormity?

*Ans.* I am sorry my pen must brand the Times, and stigmatize with infamy those who have been nourished with us in the bosom of the same Church, and washed with us in the same Laver of Regeneration. Time was when a Wolf in *England* and a venomous creature in *Ireland* were not more rare than these prophane wretches and first born of Satan; and if there were any, they usually were like Moles and Bats and Birds of the night seldom seen, but covered both their Persons and

and Doctrines with the Canopies of darkness and silence. Atheism that was before but a pitiful Embryo, is now grown up to the stature of a man, a bare-faced enemy, like *Saul*, higher by the head than the most pestilent Heresies: 'Tis now a vaunting *Goliath*, and bids defiance (as the Giants of old) to God and Heaven, to Reason and Religion, and the whole Armies of Israel; and if you will believe these bold assailants, all these things are as so many slighted Forts, ready to be calked on us the glorious trophies of their unsearchable Wit and unparallel'd Ingenuity. And, as many of the great ones amongst the Jews espoused Sadducism; so (the greater may be the lamentation) many of noble Extraction are so intoxicated with this poison, that with many'tis accounted but half-dyed Gallantry, if it have not a handsome tincture of Atheism.

It was of old one of the Laws of *Numa Pompilius*, that a Strumpet should not touch the Altar of *Juno*, such a reverence they had for a feigned Goddess; but 'tis nothing for the wanton tongues of these pert men to strike at the divine Essence, at him that *draweth out the Heavens like a Curtain, and boldeth the waters in the hollow of his hand*, and in comparison of whom the Inhabitants of the Earth are as so many Grasshoppers: 'Tis nothing with them to revile the Divine Oracles, to vilifie



## Against Atheistical Perfections. 11

vilifie the Laws of *Moses* with the title of Solemn Fooleries, and the Institutions of Christ as pieces of Pageantry; to brag they have only an outward man to look after, which requires their care and sollicitude; that style the Lord's Ambassadors, the Lights of the Earth, as so many glaring Exhalations, State-puppets, that speak only the sence of a Law giver, and awe men into a *Decorum*. And these are accounted men of Learning and of the greatest accomplishments, witty to a miracle; unanswerable, because whatsoever they write is a perfect miscellany of Nonsense and Obscenity, and 'tis a shame for a Christian and a man of Sobriety to make a Rejoynder. These are also stout and valiant in their own imaginations, like that effeminate Courtier *Proculus* in the days of the Emperour *Probus*, *Qui inter fortes se habere credens, si criminum densitate coalescat, Who thought that the multiplication of Vices was the way to make him valorous:* and thus like Cocks of the game they crow, flourish and bravado; not that they are unconquerable, but that modest men and pious Souls will not step up on to their dunghil (for fear of defilement) to cope with them: and indeed these men are not fit to be meddled with, that bring Oaths for Arguments, scurrilous Jestings for sober Reasonings, and a piece of obscene Ribaldry for a Demonstration.

But

But let us hold fast our Profession against these persuasions. And to this purpose,  
 1. Consider, what were all the World out of their wits, under mists and *deliriums*, clouded in their Intellectuals, benighted in their Judgments, till these *Cato's* dropt out of the Clouds, and these novel Pedagogues gave the World a new Information? What were all the Persian *Magi*, the *Sophi's* of Greece, the Indian *Gymnosophists*, the Roman *Augurs*, the Jewish *Rabbins* and the Christian Doctors, who had several apprehensions of a Deity and various Modes of Worship, all pur-blind and doltish, till these youngsters appeared? Was there ever a Race of men did sympathize with them in their Sentiments? 'Tis true here and there we may find one or other speaking contemptuously of their Deities, as *Diagoras*, *Pherecides* and *Protagoras*, whom the Athenians banished as Criminals in this particular. But you never heard of a Community or Society of men agreeing in these Principles, which are asserted as the greatest and most unquestionable Topicks. Once a Philosopher affirmed Snow was black; but must all the World be his Profelytes, because he maintained such a nonsensical Assertion? So possibly we may in this Age or the other Century meet with an Atheist, but mankind in the general has had other Conceptions; 'tis an Error Humanity never

## Against Atheistical Perswasions. 13

never consented to; and if in these days it be as an Epidemical disease with which several are infected, we must remember we live in the dregs of time, and the Devil is as busie to make all sin as spreading and prolific as he can, because he knows his time is but short. For if we cast our eyes abroad and consider the inhabitants of the great and spacious world, you will find none but they own something or other as a supreme being, though they are mistaken through ignorance or misperswasion. For most true it is what *Cicero* and many more beside him have affirmed,

*Intelligi necesse est esse Deos quoniam insitas eorum vel potius innatas cognitiones habemus;*

*Cicero lib. 1. de natura Deorum.*

*We must needs believe that there are gods, because the opinion of them is so generally ingrafted or rather inbred in our minds: And the Idolatry continually practised was a certain demonstration of a Deity; and the great thing which made the Heathens so much detest the Christians was, because they looked upon them as broaching injurious Doctrines to their received Gods, which made them cry out to the Emperour ever and anon, Tolle Atheos, Takeaway the Atheists, that is, the Christians, as Tertullian says. And when the Christian Religion had run through the several regions of the World, as the foresaid*

*Tertullian tells us, viz. the*

*Tertul. lib. adv. Jud.*

*Moore*

*Moors* and *Getes*, the Roman Precincts, the Spanish borders, the Gallick Provinces, and the unaccessible places of *Britain*, it was closed with upon this account that it was the most excellent way of worshipping and adoring the Divine Majesty. Therefore those that come with their new and impious Lessons and Arguments against the glorious God, never learned them from the Creeds and Confessions of their Progenitors; but as *Herostatus* to be famous fired the Temple of *Diana*; so these, that they may be cried up for men of rare Parts and reaching Capacities, forge these irrational Conclusions out of the shop of their depraved Understandings, which at one and the same time shew the Author's Ignorance and Impiety.

But Secondly, Consider all Nations have not only had some transient Notions of a Deity, but have outwardly evidenced it sufficiently by Worship, Homage, Obedience, Duty and Service which they have yielded to their respective Gods; which absolutely shews that they looked upon themselves, as under an indispenfible necessity of performing such and such Rites, as testifications of a divine Dominion and their Subjection. And this is so known and publickly notorious, that I need not instance in any of the particular Rites which were used in honour of *Jupiter*, *Bacchus*, *Minerva* and the rest, but  
may

may remit the capacious Reader to the Heathenish Theology, where he may receive sufficient information. But to this the Atheist replies, That the Notions and Service of a Deity are not genuine and connate Impressions, but the prints of Education and the politick contrivance of cunning Legislators and Divines, on purpose to promote their Interest and to keep men from Rebellions and Conspiracies. To this I answer, These ways I grant, that the Notion of a Deity and the conviction of service to it is much improved by good Nurture and the infusion of wholesome Precepts in the Infancy and Minority; but that the Soul has no Notions or *Ideas* of those things but what is obtained by this traditional way, is highly absurd and ridiculous, and repugnant to all received Maxims and Testimonies. For I argue, Suppose that this and the foregoing Generation taught their Children a mode of Worship, yet let us run it up to the Fountain, who taught the Sons of *Adam*, *Cain* and *Abel* to offer Sacrifice? either they had some divine Revelation so to do, or were prompted to it by the Law of Nature, or were taught so to do by their father *Adam*: Now the Atheist will not say they were incited to sacrifice by the two first, for then the Plea is unquestionable on our side; It remains therefore as a Conclusion, That *Adam* instructed them in this Duty: If so,

so, then I further argue, that certainly he saw some reason or supervening necessity for such a Duty, or else he would neither have done it himself nor have required the same of his posterity : For what man will oblige his Heirs or Successors to pay a Pension or yearly Rent, suppose to a King or Lord of a Manour, except it were just and legal and upon good considerations. Now Sacrifice is that Homage which we owe to God, whose Creatures we are and upon whom we have our dependence ; would *Adam* therefore the wisest of men, have entailed this upon *Cain* and *Abel* and succeeding Generations, as a sign of their obedience and subordination to a Deity, if there had been no such thing existent ? Either they must make *Adam* a very *Ignoramus* ; or confess themselves a company of presumptuous brain-sick Animals, in skrewing their Wits and mustering up of Arguments to dethrone that God in whom they *live, move and have their being*.

But again, whereas they say, that the owning of a God is merely upon the account of Education, let me present them with an Observation of *Elian*, who shews in one of his Chapters that few or none of the Barbarians ever were Atheists, and those were the people that wanted Education : Now if these had not Arts and Sciences as many Grecians and others had to civilize them, and yet were  
 so

so great adorers of a Deity, then this Objection falls to the ground; for if the *Celts*, the *Indians*, and several others whom *Eliau* reckons *Eliau lib. 2. pag. 43.* up, did observe divine Rites and Ceremonies, and had but bad Tutors or Instructors, then 'tis certain they did them by the dictates and impulse of the Law of Nature which we contend for. And indeed 'tis most probable that all the Atheism in those times came from some conceited and pragmatical Athenians, who did it to get the reputation of excellent Wits and bold Adventurers, that scorned to walk in the common Road of received Maxims; and we may rationally conclude that 'tis so with us in these days, for you do not find a sorry labourer, or a herdsman of *Tekoa* a defier of the ever blessed God, but only some petty Wits that would have the Titles of great Philosophers, learned Rabbies, profound Naturalists, who broach these impious and desperate Conclusions; for the meanest of the poor and most barbarous Savages (if men will not believe the Records of former Ages, yet according to the attestation of our own Travellers) have been devout and obsequious to their assumed Gods; for Captain *Drake* who in his furthest travel to the North-west, taking land in

*Hackluis's English Voyages, volum 3. pag. 737 and 812.*

*Nova Albion*, found the Natives about a Sacrifice; and Captain *Candish* in his furthest travel to the South-East, taking land in the Island of *Capul*, observed the Inhabitants to be worshippers of that which he imagined to be a Devil: Now these people had not the benefit of any good Education, having no excellent Laws, Pedagogues or *Sophists* amongst them to instruct them, as the other part of the civiliz'd world; which is a plain Demonstration that the Notion of a Deity does not totally or primitively result from Education and the Instructions and Infusions of Ancestors and Forefathers.

Now as to the Second Part of the Objection, That the apprehensions of a Supreme Power are only the Contrivances of Lawgivers and Divines, to promote their Interest and facilitate their Regiment among the unwary multitude, I shall, I hope, infringe it sufficiently by shewing that the two Legislators *Moses* and *Christ* and the holy Apostles did not in the least act out of such pretences, but resolutely followed a divine Revelation and Commandment. And first for *Moses*, who was the Leader of *Israel* out of *Egypt* and afterwards was their principal Ruler, I shall I hope evidently demonstrate, that it could not be done upon any Politick account for him to attempt so great a Design, as to endeavour the reduction of *Israel* from the Egyptian Bondage and



## Against Atheistical Persecutions 19

and Servitude. If we consider first, there was no Policy for *Moses* to return to *Egypt*, having been declared formerly by one of their holy Scribes (as *Josephus* informs us in his Antiquities) to be one that would be the ruine of that Monarchy; for the above named Author Mentions, that an Egyptian that had a Prophetick Spirit, declared to the King of *Egypt*, that one of the Israelitish Off-spring would be their ruine. And the same *Josephus* brings in this Story; That when *Moses* was a Child, and the King's Daughter *Thermutis* had brought him into the presence of *Pharaoh*, that the King put his Crown upon the Child's Head, and the Child in a seeming passion threw the Crown upon the ground and trampled upon it; and this propheticall Scribe being present, told the King in positive termes, this Child was the person that would doe that fatal evil, he had predicted, to the Egyptians; and he counselled the King to make him away. And he had been sacrificed as a victime to their fury if *Pharaoh's* Daughter had not interposed: now for *Moses* lying under such a prejudice to think to goe into *Egypt* again where he might imagine he would be ensnared and made away as an enemy to Monarchy and the Peoples safety, was a most ridiculous contrivance, if divine Revelation had not superseded all such conceptions. Besides *Moses* had killed an Egyptian, and it

was known, and he was glad to flee for it into the Land of *Madian*; now for him to returne thither where as soon as he came he might have been arraigned for Murther or Homicide, was a journey which no intelligent man would have undertaken: better to Keep sheep in *Madian* then to be executed in *Egypt*.

Again, suppose that *Moses* had not been in the former Circumstances; yet considering his Quality, and the usefulness of the Israelites to the Egyptians, it was the most improbable Design to undertake that ever was heard of: For *Moses* was but a sorry Shepherd, and so looked on at best as a mean Plebeian, no Orator as himself acknowledged; yet for him to go to a great King, to perswade him to let six hundred thousand men depart his Dominions, who did all the slavery of *Egypt*, and made the Bricks for Pyramids, and the Walls against the inundations of *Nilus*, as *Josephus* tells us; what an unlikely design is this? For suppose that when the King of *France* is warring against *Holland* and the Confederate Armies, and labours to get all the men he can to promote his great Designs: Now if so be that an inconsiderable Rustick, such an one as we conjecture *Moses* was, should come to him and tell him, that he desired him in the Name of God to disband the Armies, to let all his Forces and Auxiliaries go home and serve God

God quietly, and so perswade him to let all these great undertakings be broken off; would not the King and Courtiers be ready to kick him out as a foolish Enthusiastical *Ignoramus*? This was the case of *Moses*; yet he went confidently to *Pharaoh*, overlooked all objections and impossibilities that might have been pretended; which shews that not humane Policy, but divine Revelation, was his Pole-star and Director.

Farther, I pray consider when *Moses* had got lieve of the King for their dismissal, how unpolitick is he in the leading of this great Army: For if he had been a cunning Geographer, and had observed the position and situation of Ways and Climats, he would not have led them thus to be entangled by the Mountains and Red Sea, which did obstruct their passage, and would infallibly have caused him to have been an unavoidable prey to the pursuing Egyptians, if a Miracle had not made way for their deliverance. Besides, when they had mastered that difficulty, and had got into the Wilderness, was it policy to keep them wandring there forty years, where there were such mean conveniencies for so numerous a multitude? Why did he not go on with speed to the Land of Promise and the desirable *Canaan*, but only that he observed the divine Injunctions, who *swore in his wrath that Generation*

*should not enter into his rest*, because of their aggravating and reiterated Impieties with which they had provoked the eyes of the Lord's jealousy: Besides, let it be considered in the last place, that *Moses* acted not as a Politician; for he did not design to make the Government hereditary, neither did he seek the advancement of his own Offspring, as we see the wise men of the World do, but delegated his Power and Jurisdiction to *Joshua* his Minister, according as the Lord had appointed: see *Deut.* 34. 9. and so he succeeded him in that Magistracy. All which things being duly pondered, shew that *Moses* did not in the least consult flesh and blood, or acted out of rational & politick Principles, but in all his Actions was guided by that Supreme Mover, who put him upon this strange and stupendous Errand and Employment.

Next let us consider whether our Blessed Lord and Saviour and his Apostles acted upon any of these prudential accounts, (which they suppose them to do) on purpose to gain that Secular Interest, Advancement or Royalty which they conjecture, they might aim at in these Designs and Enterprizes.

First, It was impossible Christ could have any design of Self-promotion in this juncture of time, when the Roman Empire might be said to shine in its greatest Lustre and Glory that ever it did; when as a great part of the  
habitable

habitable World put its neck under that Imperial Yoke : *Africa* and *Syria* and other places had been subdued, and now the Germans, the Gauls, the Britains and what not? all made Tributary, and *Jerusalem* and *Palestine* governed by the Roman Procurators, Consuls, Tetrarchs, Kings and others, Substitutes appointed by the Emperour and Senate.

It appears that Christ had not the least thought to infringe the Liberties and Prerogative of *Cesar*, both because he publickly proclaimed *his Kingdom was not of this world*, commanded *to give to Cesar*

*things that were Cesar's* ; Matth. 22. 21.

wrought a Miracle, rather John 6. 25.

than not pay the exacted Tribute, that so they might not have any suspicion of any disaffection to that Monarchy. And when the people upon the view of his Miracles, supposing him to be the promised *Messias* would have made him a King, then was the time for the Politician to have made his Market ; but he was not ambitious of that temporal Preeminence, but absented himself, declaring his dislike of such Regality and Preferment ; which shews that here was nothing of Humane policy, but only that he came (as he said) *to do the will of his Father*, and to fulfil the great work of Redemption, to which from all Eternity he was designed. Besides, the Apostles were never

animated by such a Spirit as sought Earthly Grandeur ; for who can imagine that Twelve naked men should ever reduce Cities, Forts and Castles to their obedience : they seemed rather to run upon the Swords points, by reproving the Sins and Vices of the times, aspersing the espoused Deities of the World, preaching a Religion contrary to the humour and Genius of the Kings and *Sophi's* of that Generation ; so that they were whipt, beaten, stoned, imprisoned, made the dross and off-scouring of all things : and to be sure if they had not had the Warrant and Express of Heaven, they would never have ventured upon these formidable Encounters. None ever heard of an Apostle that secretly promoted feuds betwixt Kings and Potentates, that busied himself about warlike affairs and military preparations, that ever gave a word of advice how to manage such and such Hostilities, or to get these and the other Auxiliaries, which are the business and employment of Politicians : But they preached *Christ and him crucified*, Self-denial, Patience and Resignation, Love and Unity, heavenly Mindedness, Industry after an Eternal Kingdom and Inheritance, (as might be shown at large : ) Therefore it is a mere Sophism of the Atheist, to say that Religion is the contrivance of wise and sagacious men ; for we see *Moses*, *Christ* and his Apostles did not

act

act upon such a ground or Basis as these conjecture, but followed the Dictates of the over-ruling God, who prescribed them their Duties, and commissioned them to follow the Rules of his own Wisdom and Counsel.

I shall not stand to furbish the various Arguments which may be used against the Atheist; as those from the Fabrick of the World, whose proportion of parts and Symmetry bespeak an excellent Architect, from Motion which presupposes a *Primum Mobile* or First Mover. From Arts and Sciences, which cannot be supposed to be the fruits of our Ingeny, without the help of divine Infusion, as is plain in the case of *Bezaleel and Aboliab*, *Exod. 36. 1.* Or from the Consideration of Spirits and *Demons*, which lead us up to one Supreme, Infinite and Immaterial Being; for this is sufficiently done to my hand by the Learned; but I shall speak a little to those prodigious Acts which have been done upon the Stage of the World contrary to the course of Nature sometimes, and other things which can by no means be done by the Agency of Natural Causes, which plainly demonstrate there is a Divine power which supercedes all ordinary and physical Operations, and does whatsoever pleases it in Heaven, and in Earth, and in the Sea, and in all deep places. I shall begin with the stupendious

ous Acts recorded in Scripture; And the fifth thing which presents it self to our consideration is the Deluge in the days of *Noah*, which was long before and much exceeded the *Oegyian* and *Deucalionian* Floods, than which the Heathens usually rise no higher for want of History; and was not this a strange thing that the Water which had kept within its ordinary precincts for the space of 1656. years should break its bounds, and put a period to the Life and Being of the then surviving Mortals; surely there was a supernatural power which had a hand in this doleful Tragedy.

Some foolish Atheists say, that this was effected by natural Causes, seeing (as they affirm) they find by computation that there was at that time a Conjunction of the moist Planets in the watery *Trigon*, the effects of which are usually Deluges, Inundations, &c. But this has an easie answer; for it may be shewed, that there has been a like Conjunction of the watery Planets, and yet no such Tragical Effects have ensued. Such a Conjunction there was in the

*Alfred. Chronol.*

time of *Moses*, another about the Babylonish Captivity, another fifty one years after Christ, another in the days of *Charles* the Great, another in the year 1524. which made all the Astrologers predict fatal consequences, insomuch that

many



many in the lower *Germany* left their houses which were in the Valleys and retired to mountainous places, 3 and one Dr. *Tholosanus* (or *Insanus* rather) made himself a Ship or an Ark for his security against the suspected Deluge: but the Event shewed these Predictions were ridiculous, for it proved a pretty dry Winter. Therefore we say, If natural Conjunctions had such effects the World had again and again been destroyed: we conclude therefore that herein was seen the power of an Omnipotent Agent, who brought this miraculous Judgment on purpose to punish the Crimes and Exorbitancies of that impious Generation.

But the Atheist laughs again and says, How was it possible that such a quantity of waters could be gathered together, as to over-top the highest Mountains? To this we answer, That in order to the Deluge not only the Sea was let out, the Fountains of the great Deep being broken up, but also the Windows and Cataracts of Heaven were opened, that is, that stock and congeries of waters above the Firmament, mentioned *Gen. 1. 7.* was poured down also: For this gathering of the Waters above the Firmament was not the Moisture in the Clouds, as some imagine; 3 for we read of these Waters before the Creation of the Sun, which is the producer of such Exhalations. Now then the Sea being let loose,

loose, and the Waters in the Veins and Caverns of the Earth ; together with that Treasury above the Firmament being all called upon the surface of the Earth, what a rise of waters must here of necessity be ? and to help which, the waters in the Clouds also and middle Region joyned forces, which is very considerable, God calling them in *Job, the Treasures of Snow*. And this I know by experience, that by fall of one Snow and a Thawe upon it, a small River which I my self have gone twenty times over in Summer dry-shod, yet this River did rise perpendicularly about fourteen or fifteen foot, as I took notice by the Trees on the Bank side, which had their bark pilled off by the pieces of Ice which floated upon the *superficies* of the waters : and if the waters rise so high by the fall of some Rain or Snow, what is to be expected when lieve is given to the waters to overflow, and the water in the Clouds and those other above the Firmament to be united and jointly poured upon the Earth : I do not in the least scruple the Truth of Scripture as to the Altitude of the waters, having such rational and concurring Causes.

Secondly, Others say it was not necessary that all the Earth should be overflowed, but only the inhabited part of it : For the Deluge being a punishment for the Sin of Man, there was no need for the water to cover the  
uninhabitable

## Against Atheistical Perswasions. 29

uninhabitable part of the World, but only those territories where the Sons of *Adam* were situated, which are supposed not to be much above the Confines of

*Syria* and *Mesopotamia*, and so not over the hundredth part

of the Earth was drowned; which if it be so, that inlet of waters which we have above mentioned might easily cause such a high inundation as *Moses* asserts. And if the Atheist object against this that place of Scripture which says that *all the fowls*

*of the air died*, and shall ar- Dr. Stillingfleet:  
Genes. 7. 21.

gue thus; That grant the Deluge to be only in *Asia*, the Fowls by their flight (suppose into the European Regions) might evade destruction: We answer, That all the Fowls within the limits of the Deluge could not thus save themselves, because the Rain came with that force and violence that they were not able to bear wing against it; for it is the Opinion of some Divines, that the water from the Clouds came not then *per stillicidia*, by drops and small parcels, but was poured out as out of Spouts and Conduits, which could not but hinder the flight and motion of the agil and winged Creatures. Others bring strenuous and cogent Arguments to prove that the Sea is higher than the Earth, which they demonstrate from drops of water on a plain Table, which riseth to the eye  
and

and has a globular figure ; and thus they suppose the Sea to be. They argue also from Springs in the tops of Mountains boiling continually, the cause of which they imagine to come from the Sea, the proper Cause of these Emanations, and so they conclude by Reason and Experience, that the water could never ascend thither, except the Fountain and Original were equal and parallel in height with these Eruptions ; which if it be, then 'tis no news to have the Earth, even the mountainous part of it covered with waters ; especially when God relaxes his power, by which the Sea is miraculously kept within its stated bounds and dimensions : And thus we labour to evince that this Overflowing in the days of *Noah* was extraordinary and supernatural, caused by the power and Almightiness of that divine Being which we undertake to demonstrate.

Another Prodigy was the dividing the Red Sea before the Children of Israel, when they fled from the face of *Pharaoh* ; that the water which is a fluid Element, should part asunder and remain as a Wall on the right and left hand, afford a passage to these pursued Sons of *Jacob*, and drown their implacable enemies was altogether preternatural, and could not be done without the operation of an Omnipotent Agent. Some to evade this are ready to say, That *Moses* was an

an expert Artist and enquirer into Natural secrets, led the people over at an Ebb or low water, and the Egyptians not understanding the Flux and Reflux of the Sea, went so far after them till they were overtaken with the returning Tide, and so were drowned. But this is a vanity, to think that the Egyptians whose Empire reach'd to the Sea, did not understand the ebbing and flowing thereof; and that amongst an Army of fifty thousand Horsemen and two hundred thousand Footmen, none should know the Motion of the Sea. Besides, *Moses* being brought up in the Learning of the Egyptians, it must be granted that *Pharaoh* had some *Sophists* and Wise men with him which understood greater Mysteries than this; when as every ordinary Fisherman in *England*, by his natural Experience and Observation, can tell you to an hour or less of the putting in of Tides, and Fall again of the water.

But again, this is a piece of Nonsense to think that this passage of Israel was at a re-  
flux or low water; for at the returning of Tides ('tis true) some of the Verges about the Sea as to a little space or compass are left bare: But what is this to the Journey of Israel, who from the Borders of *Egypt* to the opposite Banks on the Arabian side passed the Sea to the length of three Leagues, a thousand paces or nine miles, as Geographers observe;

Josh. 3. 15  
v. 12  
157

observe ; and that the Sea recoils at any time for the space of nine miles let any produce a precedent. But the Scripture is plain, that the Sea was divided, *Exod. 14. 21.* and so they went not over at a low water.

But it is objected again, Would the Egyptians be such Fools as to enter the Sea after Israel, and hazard their safety? To this we answer, That Darkness might hinder the perception of the way they were in, and the Cloud which gave Light to Israel was dark to the Egyptians, *Exod. 14. 20.* and so they could not so well discern this miraculous passage. Secondly, the earnestness of Revenge might cause them inconsiderately to follow Israel, as we see many Creatures will follow the prey thorough all difficulties : Thus *Shimei* pursued his servants, and rashly passed over the Brook *Kidron*; so the Egyptians in their heat and haste made no difference of paths, but directly followed the Israelites. Thirdly, their Confidence which was increased by Almighty God, made them thus hazardous; they concluded they might well go where Israel did, like a Boy that will venture on a piece of Ice which bears his companion : and this boldness was augmented by Almighty God, who did harden their hearts, *Gen. 14. 17.* that is, did take away from them the sense of Fear, as hardening usually signifies in *Exodus* : And so it remains for a Truth that the waters

waters of the Sea were separated and divided by a miraculous force and vertue ; the Language of this and such like Dispensations evidently shewing that there is a God.

From hence we pass to the standing still of the Sun in the time of *Joshua*, a strange and extraordinary Act, in which no doubt Omnipotency was the Cause and Author. But says the Atheist, this is contradicted two ways : First. By some of the Jewish Rabbins, who say, that the Sun did go down as at other times ; but this was a Globe of Light like one of the *Parclii* or Mock-Suns, which gave light in the Horizon till *Joshua* discomfited his enemies. *Answer.* We are to believe Scripture rather than the Cabalistical dreams of many Jews. But suppose it mere a Globe of Light, it was very miraculous and unparallel'd, and shows the assistance of Divinity in making such a diaphanous and transparent Brightness, which supplied the place of the Sun and gave Light to *Joshua*. But say they, this Miracle is gainfayed by the new Philosophers of the Copernican and Cartesian Party, who boldly affirm that the Earth moves. *Answer.* In case it were so, yet as to Motion in general there was a Miracle ; there was such an alteration in the Measure and Method of Time as could not have hapned without a divine Efficiency, all Created Powers not being able to make Additions or Diminuti-

ons as to times and seasons. And notwithstanding all this noise about the Motion of the Earth, yet many of the Learned will not own it for a Topick or veracious Doctrine: For first they say that Miracles being the great Seals and Confirmation of our Religion, and testifications of a Deity, it is dangerous to assert any thing which may make them invalid or insignificant: Besides they say Arguments from Sense are not to be slighted; and whereas these Opinionists object, That Sense is not a competent Judge because of distance, they reply, That though Sense be not a competent Judge as to perfect and Mathematical strictness and exactness at such a distance, yet it can judge in a good degree; if otherwise, why should we believe any thing that is reported of the Heavenly Bodies, or give credence to those things which are discovered by the help of Tubes and Telescopes, seeing the Eye of Man is the main and Principal Agent in the finding out these Secrets and Rarities? They say further, that if Arguments from Sense be not authentic, then possibly *Marcion* and other Hereticks might be in the right, who affirmed that Christ had only an imaginary Body, whom *Tertullian* and others laboured to convince by sensible Demonstrations. And Transubstantiation also might be a more credible Doctrine, if Sense may not be believed, the  
Papists



Papists asserting that though we see the plain and palpable Elements of Bread and Wine, yet they are properly and really the Body and Blood of Christ.

But leaving these things to those that will trouble their Heads with Philosophical Notions, we are satisfied that the Christians, whether they own the old or new Philosophy, joyntly acknowledge a Miracle as to the standing still of the Sun in the time of *Josbua*. And if it be objected, Why did none of the Heathens take notice of this remarkable Day? We say, that their Histories not beginning till about the Trojan War, and this happening many Centuries before, they had no intimation of it; only the Learned think, that when God brought back the Sun so many degrees in the time of *Hezekiah*, they had some rude Notions thereof, when they report how *Jupiter* prolonged the night when he committed Adultery with *Alcmene* the Wife of *Amphytrion*, upon whom he begat *Hercules*, which is the cause of a long Romantick Fable in their Mythology.

Proceed we further to consider the Cause of the Darknes of the Sun in the day of Christ's Crucifixion, which was against all Rules and Orders of Nature whatsoever; for it was no Eclipse, because the Moon was in the full, and Eclipses happen not then naturally; and the East-part of the Sun was first

obscured and first restored, which, as they say, happens not in ordinary Eclipses. And this was particularly taken notice of by *Dionysius* the Areopagite, a man skilful in Astronomy, who being at *Heliopolis* in *Egypt* and beholding this Miracle, cryed out, *Either the God of Nature suffers, or the Frame of the World is to be dissolved*: All which may be seen in his Writings, to wit, in his 7. Epistle to *Polycarp*, and in his 11. Epistle to *Apollonphanes*. And as these Miracles, so all the others acted by Christ in the Gospel do fully shew a divine Energy; as to cure the Blind, the Deaf and Dumb, the Lunatick and Paralytick, the Ejection of Devils, &c. more particularly, that of *Lazarus* is truly notable, who having been dead four days was certainly corrupted; for the Physicians say that seventy two hours are allotted for the Revolution of Humours, and the Body that remains so long dead naturally putrifies. Now the Scripture says of *Lazarus*, *John* 11 39. *τετραταῖος γὰρ ἔστι*, that he was dead four days, to the Resurrection of whom a Divine power must of necessity contribute. How strange a Relation is that of Mr. *Mede*, quoted in his works from good Authority, That in the Country of the *Omerites*, the Jews and the Christians having a Disputation for three days without hope of conquest on either side, at last there happened

*Mede* pag. 767.  
Vol. 1.

ed a terrible Thunder, and Christ himself appeared upon a rorid Cloud and uttered these words in an audible voice, *Ecce ego appareo vobis qualis à patribus vestris fui crucifixus* ; Behold I appear to you in the same form I was in when I was crucified by your Fathers ; the Christians cryed *Miserere* , Lord and Christ have mercy upon us ; the Jews were struck with blindness which could not be removed till they were baptized. I shall also insert here that wonderful discourse of *Camerarius* Counsellor of the Common-wealth of Nuremberg in the 73. Chapter of his Historical Meditations, concerning the Resuscitants of *Grand Cairo* in *Egypt*. Not far from that City there is a little barren Mountain, where, according to Tradition, a company of Christians met together in order to Divine Worship, but being set upon by their Enemies. were hewed in pieces and covered with Earth ; since which time in *March* every year for three days together may be seen a perfect Emblem of the Resurrection : for there you may behold Legs, Arms, Thighs and other Members of the Body arising out of the earth, and are touched by several of the Spectators, and by little and little they hide themselves in the ground again. This is confirmed, as my Author says, by *Felix* a Jacobine of *Ulmes*, in his History of the admirable things of *Palestine* and *Egypt* ; and several other Eye-wit-

nesses are brought in attesting the truth of this History ; all sober persons concluding that it is no Satanical Illusion, but an omnipotent Act of God, to convince the impious Idolaters of *Egypt* that there is a Resurrection and Life to come.

What strange discoveries of Murders and punishments upon the Authors do we find ; which can be nothing else but the Acts of God and the Effects of his Providence, which the very Heathens were convinced of. *Plutarch* tells us concerning *Mitias* the Argive, that being slain in a Sedition, a brazen Statue which stood up in the Market-place fell upon his Murderer before a great concourse of people. The like he relates of *Bessus* the Pannonian, who having killed his Father, and keeping the murder secret, being invited to a Feast there was a Nest of Swallows, which made a great chattering in the Chimney ; he arose from the Table in great anger, and with the end of his Spear threw down the Swallows Nest : his Friends asking him the reason of that furious act ; said he, *Do you not hear what the Swallows said, viz. that I kill'd my Father* : Tidings of which being brought to the King, and Circumstances examined, he was found to be the Criminal, and received condign punishment.

A *Lucknois* Merchant residing in *England*, sent word to his friends he would be with them

them within six weeks, and accordingly takes his journey ; his Man who was with him murders him in his way to *Paris* : While he was committing this Villany, a blind man led only by a Dog asks who it was that groaned ? the Murtherer replies, it was a sick man that was easing himself. The Servant getting his Master's Bills, takes up great summs of Money and sets up a new shop at *Roan* ; the Merchant's friends making enquiry for him, and a Carcase being found in the Vines half eaten they suspect his Murder : hereupon they make enquiry what strangers had lately come into those parts, and who had set up a new shop, and the Murtherer is taken and examined upon suspicion, which he stoutly denied before *Bigot* the King's Attorney : they being at a loss for want of Evidence, accidentally the blind man comes to the House where *Bigot* was, and tells them what a groaning he heard upon the way, which he suspected might be the voice of the murdered Merchant ; they asked the blind man if he could know again the voice of him that spake to him, he said he believed he could ; then they made twenty men successively to speak before him, but he said none of those voices were such as he heard ; then they made the Murtherer speak, and he presently cryed out, That is the Voice I heard on the Mountain where the Rode lay. This was reiterated

40 . . . **The True Christian Steadfast**

Three or four times,, and still he challenged none but the Murtherer, whom they condemned, and he before execution confessed all, and acknowledged he was detected by a special Providence : So *Pasquier* in his Book of French Remarks.

At *Iizhow* in *Denmark* a man was found slain in the field, the murderer fled, but the Magistrate made one of the hands of the slain man be cut off & hung in a string in one of the chambers of the Town-prison; ten years after the Murtherer coming into the Prison, the dried Hand dropped Blood upon one of the Tables underneath; hereupon they stayed the man, he confessed the fact, and gave glory to God: all which things do shew an over-ruling Power. To which I might add all the notable Prodigies during the first and second Punick War, and others which happened in like manner in the time of the Civil jars betwixt *Marinus* and *Sylla*, others before the death of *Galba*, the destruction of *Jerusalem*, and the like about the end of the *Va-*

*Vide Evagy. Hist.*  
*Ecclef. lib. 1. cap. 17.*  
*de terribilibus temporibus Attila, 451.*

*lerian* Persecution; all which were so remarkable that the very Heathens themselves looked upon them as Effects proceeding from incensed Deities; to appease which they had Lustrations, Prayers, Offerings, popitiatory Sacrifices, and the *Novendialis Sacra* or the Expiations for nine days,

## Against Atheistical Persuasions. 41

days, were instituted by the Romans upon this account; All which shew their belief of a Supreme Being, which for us to contemn bespeaks us the most notorious examples of Ignorance and Infidelity.

But consider again, (and though it be but an old, yet) it remains an unanswerable Plea, If there be no such thing as a God, and if Religion be a Vanity and a *Chimera*, how comes it to pass that Conscience checks, and the thoughts of a future State amaze us? What need men be under this corroding Worm, when they have committed some horrid Crime and Irregularity, if so be there is no Superiour to whom we are to be accountable? Surely it was a strange Pusillanimity in *Felix* to tremble at that discourse of the great Apostle, when he preached of *Righteousness, Temperance and Judgment to come*, as 'tis *Acts* 24. 25. But it was the consciousness of his own Impieties which made him be under such a commotion, when he heard of the doom and fate of such Exorbitances; for he was culpable in all the particulars *St. Paul* preached on: First for Justice, he had exercised much Cruelty, and undue Administrations had taken place in his Government; and for Temperance he had transgressed the Rules and Laws of that Vertue, by taking his Wife *Drusilla* by the force of Enchantments

Dr. Hammond in  
loc.

ments from her Husband's Bed, and hearing there would be a time of account, and a day of reckoning for such misdemeanours he was concerned ; and what ever *Paul* preached, Conscience made application of it, which put him into no little palpitations and confusi-

*Tacitus.* on. What made *Tiberius*, as the Historian tells us, be so troubled, that all his Fortunes and the Divertisements of the Empire could afford him no tranquillity ? We find *Cain* running about like a trembling Vagabond after his Fratricide ; *Nero* frighted with the Ghost of his Mother *Agrippina* ; *Caligula* fearing *Jupiter*, and running under his Bed when it thundred (though at other times he derided his Supremacy :) Now if so be that there were no revenging God, but that men when they were resolved into dust never were to rise and act another part, and their Souls vanished into soft Air, what need Conscience be under these disquietings and vexations, these fears and haunting jealousies ? Might not a man shake off such perplexing thoughts as *Sampson* the Cords, and *St. Paul* the Viper ? And the

*Cicero in Oratione  
contra L. Pisonem.*

truth is, *Cicero* largely explains what the Furies were which the Poets feigned tormented these and the other ; he plainly says, *Sua quemque fraus, suum facinus, suum scelus de sanitate & de mente deturbat; hæc sunt impiorum*



## Against Atheistical Persuasions. 43

*impiorum furia, flammæ, faces*; that is, Every man's fraud, and sin, and wickedness is the great disturber of his comforts; these are the Furies, the flames, the firebrands which do affright and scare us; which certainly could not be, except we were to appear before a Tribunal where Rewards and Punishments shall be administred according to the actions and conversations either of deserving or delinquent Mortals.

Lastly, Let us consider, if there be no Deity or awful God, how come men to be so startled and amused when they come to die, and to lay down this earthly Tabernacle? For take a Gallant that drunk Scorning like water, that was like *Behemoth* in *Job*, that laughed at the spear and halberd, that was as a brazen Wall against all the essays and assaults made by the Ambassadors of Heaven; yet when a Disease comes and brings a message (as to *Hezekiah*) *Set thy house in order, thou shalt die*; when the Blood boils, the Head aches, the Pulse irregular, and all the internal operations disorderly; when there is no other way but one, *linguenda domus, & tellus, & placens uxor*; when all their Enjoyments are to shake hands with them, then they are tame, gentle and meek to a miracle; then they can be content to talk with a man in black, whom they so lately laughed at; then God and Christ, formerly despised, are solemn-

solemn-

solemnly invoked as appears from these ensuing Examples : First, of *Tullius Hostilius*, who succeeded *Numa* in his Kingdom, and being a Martial man, made a scorn of *Numa's* Religion and holy Rites, as if they tended to nothing but the effeminating and weakening of mens minds; but afterwards (*morbo gravi, & multiplici*) by a strange and dangerous

Plutarchus in vita Numa. Sickness he had, and smitten with the stroke of

divine Justice, he repented himself of his profaneness, and as another relates, was the most servile afterwards and slavish to all the Gentile Superstitions, and transfused

Liv. lib. 1. pag. 11. the same into all his Subjects : So that he who formerly had derided all Religious services, as so many ridiculous Observances, now for fear of an approaching wrath (which his Soul did apprehend) grew, as I may say, a pious Zealot and devout Practitioner of all those Rites and Adorations with which they did accost their respective Deities.

Another Story we have of the Philosopher *Bion* surnamed *Boristhenes*, who (as *Diogenes Laertius* tells us in his Life) all the time of his health he was a most obdurate Atheist and opposer of the Gods; but afterwards when he was attacked with a most tormenting malady, he was thereby induced to repent him

of

of the Impieties he was guilty of as to the Gods; and we do not hear him any more a Criminal in that particular: now he was about to leave these terrestrial Mansions, his timorous Soul fearing he should have had entertainment in other Regions, relented, and so was drawn to a Recantation. Neither is it to be passed by which is reported of those Persians, who being pursued by the Greeks, and being forced to try a passage over the River *Strymon*, which was but moderately frozen, then those that the day before had talked lavishly and contemptuously of a God, with prayers and tears and a signal affectionateness implored the Divine bounty, that the suspected Ice might not break, but that it might bear them now when they were pursued by an implacable Enemy. And if so be that any question these Authorities, as far fetch'd and possibly invented to credit the design of a Deity, I shall conclude this with a remarkable Narration of as learned a Physician as the University of *Cambridge* affords, who is no Phanatick I am sure, and told me this following Story of a Gentleman (whom I my self knew) which was to this purpose. Says he, This Person of Quality was oftentimes in my company, and was ever inveighing against these silly Notions of a God, which people had espoused: The Doctor was ready upon all occasions to undeceive him,  
being

being a person able to argue with the best of these Antagonists. At last this Gentleman fell sick not far from *Cambridge*, sent again & again for this Doctor; but Providence so ordered it, that this Doctor was taken ill himself, and could not take a journey to the patient whose Distemper proved mortal; and the Doctor assured me, that he was informed by a night Relation where he died, that during the time of his sickness he pathetically invocated God and Jesus Christ, and requested their favour and mercy: which was an evident Demonstration, that the slumbering Soul was now awakened, and that he looked upon the existence of a divine Being and a future Estate as a certain Reality, which before he had scorned as a fabulous Legend and a Romantick Forgery.

Therefore Christian hold fast thy Profession against these foolish Cavils of debauched men, Satan's Emissaries, who labour to advance the interest of the Prince of Darkness; and if we will give more credence to the vain janglings of these Sciolists, than to the holy Scriptures, given by divine Inspiration, confirmed by most remarkable Miracles, received by persons of the greatest Parts and Ingeny, and subscribed to by natural Conscience, we are fitter to be purged with Helebore, and confined to a *Bethlem*, than to be Members of a Civil Society. And this

this I will affirm (not in the least to tax the Wisdom and Gravity of my Superiours, or that I delight in the Execution of sanguinary Laws) that 'tis a hard case that a poor indigent Villain should be whipp'd at a post, or burnt in the hand for petty Larceny, and another climb the Gallows Tree for stealing of some trifles, not much surmounting the value of Thirteen pence half penny, which are but sleight trespasses against our Brother; and a Feather-Gallant shall openly blaspheme his God, rail at the Sovereign Majesty of Heaven, who breathed into him the breath of Life, bespatter the Word of Truth, and the Gospel of Salvation; and yet pass untouched by him that ought not to bear the Sword in vain, but be publicly applauded as a man of a great Spirit, rare Adventurers, a Prodigy of Wit and Learning: as if *England* were a Sanctuary for Blasphemy; I say, as in the case of the Levite's Concubine, *Consider of it, take advice, and Judges 19: 30. speak your minds.*

And one thing more I would have taken into consideration: If a Jesuit be such a dangerous person in a Common-wealth, by reason of a pre-engagement to his Lord the Pope, and which by virtue of an Equivocation can swear, forswear and unwind himself from all Oaths, Covenants- solemn Vows and Protestations; what a person is the Atheist, and  
how

how can a King be sure of his Loyalty and Allegiance? For the greatest security he can have is by the imposition of an Oath, as *David* did to *Shimei*; but now if the Atheist be convinced that 'tis only a nominal and fabulous Divinity that he has invoked, and that there is no such thing as a Perjury-revenging God; and that (if with *Zimri* he should slay his Master) there is no divine Power would ever take cognizance of the Crime; I pray of what validity is the assurance that he has given? And what Villany is not this person fit for, if he have but power and opportunity to put his black designs into execution? May not I in this case say, *Cavete vobis Principes, Look to your selves you Kings and Grantees of the world*: For truly I should look upon them with the same Eye of suspicion that *Cæsar* did upon *Brutus* and *Cassius*, and *Mauritius* did upon that Murtherer *Phocas*; especially if they be observed to make it their business to be rising, great and popular.

Secondly, Hold fast your Profession against old Pleas and Superstitions, especially those of the Church of Rome.

Christian Religion has ever had the fate to be counted a Novelty; as the Heathen *Symmachus* said, *Nunc dogma nobis Christianum nascitur, post evolutos mille demum Consules*; Now Christian Doctrine begins to spring

up

up after the revolution of a thousand Consulships, but (praised be God) it has run down its Adversaries, and retorted their weapons upon their own breasts, and these fooleries in practice heretofore by Ethnick Rome, and other Pagans, are so obsolete in this clear day of the Gospel, that Gentilism especially in the European World has very few Advocates. The Fathers of the Church, and the Primitive Defenders of Christianity, such as *Minutius Felix*, *Arnobius*, *Tertullian*, *Lactantius*, *Justin Martyr*, *Saint Augustine* in his Book *de Civitate Dei*, *Origen* and others have ruined their Opposers, by shewing that though Idolatry be old, yet the Truth is of a longer date; that all the Gentile Theology in respect of Antiquity comes short of the sacred Records, that their eldest Poets are Upstarts in comparison of *Moses*, that *Orpheus* one of the ancientest of them was four hundred years after *Moses*, their Law-giver *Lycurgus* six hundred years after *Moses*, also *Solon* in the time of *Cyrus*, and *Homer* in the dayes of *Solomon*,

and that their Poets steal a great deal out of the Books of *Moses*, as *Ovid*, *Phocylides*, *Virgil* and others; so that we have no need to grapple with them, neither do we fear to be

E

non-plust

*Quis poetarum ?  
quis sapientiarum ?  
qui non omnino de  
prophetarum ... fons  
potaverit ? inde phi-  
losophi situm ingenii  
sui rigaverunt, &c.  
Tertullian. Apo-  
log. advers. Gent.  
cap. 45.*

non-plust by a Heathen , having had his superstition silenced by irrefragable Arguments for many Centuries. But now the Church of *Rome* comes and takes up the Gantlet against us , and tells us they walk in the good old way, upbraid us as Neotericks in Divinity, for thus the Historian brands *Johannes Bushiers. Calvin , Luther*, and the first Reformers, as if they brought new Systems and Modes of Worship, to which the Primitive Church was a stranger; and they obtrude upon us a company of ancient obsolete Ceremonies and Observances , as authentick proofs of their Antiquity , that so all people might come over to them as the true Asserters of the most ancient and fundamental Verities : But that we may take of these and the like pretences, we will examine some of their pleas which they use in the beguiling of the simple and credulous multitude : First, they say they have the name of Catholicks , which was alwayes espoused by the Ancient Orthodox Church, and brag with it , as if it were as proper and applicable to them as risibility to a man ; they are just like *Thrasillus* (of whom *Eliau* tells us) who being vitiated in his Intellectuals , thought all the Ships that came into the Harbour were his own, and at their approach rejoyced as if the chief Traffick of the *Indies* had been conveyed to him ; so the Papists crow with the word



word Catholick, as if it entirely belonged to them and their party, but we must consider that every one that espouses a Name is not really so as the name importeth. *Simon Magus* stiled himself the great power of God, but he was only a petty Magician for all that: *Alexander* gave it out that he was the Son of *Jupiter*, but he was mortal, and the wound which he got in a battel shortly after convinced him of his folly: The *Jews* had many pretended Messiahs who vaunted they would do great things in order to the restitution of *Israel*, as *Judas* and *Theudas* of *Galilee* (mentioned in the Acts of the Apostles) then they had *Benthodad*, then *Moses* of *Crete*, then the King of *Thabor*, then *David Elroy*; but they all proved Impostors, as the event shewed. And *Paul* the Fifth notwithstanding the stately Inscription of *Panlo-quinto, Vice-Deo*, that is, *Paul the Fifth the Vice-God*, yet wise men looked upon him as an ordinary Bishop for all this swelling appellation; for indeed many assume names of Grandeur and Dignity, and others out of flattery fasten them upon them, and yet the persons remain still in the same predicament and state they were in before, but every Sophister can detect that fallacious way of reasoning, and shew that *à nomine ad rem non valet consequentia*, that from the name to the thing is a lame, and oftentimes an untrue consequence; but the Papists in this

particular imitate *Jacob* who got on his Brother *Eſau's* Garments, and ſo came to his aged Father *Iſaac* and got the bleſſing : thus they cloath themſelves with the ſpecious Titles of Catholick and holy Church, thinking upon this account to have the bleſſing and primogeniture. But ſuppoſe a man ſhould get another man's teſtimonial, and come and ſhew it to a Superiour, ſurely it would be look'd on as a trick and piece of groſs colluſion ; ſo God will own none for true Catholicks but thoſe who walk according to the Doctrines of the true Church, which is founded upon the Foundation of the Prophets and the Apoſtles, Chriſt being himſelf the chief Cornerſtone.

But let us conſider further, that the greateſt Hereticks have called themſelves Catholicks, and inſcribed moſt glorious Titles upon the moſt damnable aſſertions ; the *Arians* ſaid they were the only Catholicks, and called the other Orthodox Chriſtians *Homonſians*, and *Athanaſians* ; thus in like manner did the Novatians and Donatiſts, if we conſult Hiſtory, *Manicheus* writ himſelf *Apoſtolus Jeſu Chriſti*, an Apoſtle of Jeſus Chriſt, the *Macedonian* Hereticks bragged, *nos rectâ fide incedimus*, we walk in the right faith ; *Celſus* gave his defence of Paganism this Character, The Word of Truth: and ſeldom do we meet with a Heretick but aſſumes great ſwelling  
Titles

Titles, and labours to varnish over his unsound Doctrines with the garish paint of Truth and Purity, and if names make Apostles then they may easily be inserted in the Catalogue. True Religion looks not at mere outsides, terms and titles, at the form and figure of the Cup, but what is within it, and a genuine Christian is not so because men thus nominate him, but because he walks in obedience to that Universal Doctrine of Christ, which the Saints in all Ages have assented to; thus *Vincentius Lyrinensis* tells us, that he is a true and undoubted Catholick, who loves the truth of God, the Church the body of Christ, who does not esteem or prefer any thing above Divine Religion, and the Catholick Faith, not any man's Authority, Wit, Eloquence or Philosophy: And we must take this for granted, that as the calling of Jesus Christ, a man gluttonous and a Wine-bibber, a Friend of Publicans and Sinners, a Confederate with *Beelzebub*, as it did him no harm, nor ever stained his blessed and divine purity; so our stiling our selves Catholicks or Catharists, or Saints will avail us nothing, except we add to the

*Ille est verus & Germanus Catholicus qui veritatem Dei qui Ecclesiam qui Corpus Christi diligit, qui divina Religionem, qui Catholicæ Fides nihil præponit, non hominis Cujuspiam auctoritatem, non auctoritatem, non ingenium, non eloquentiam, non philosophiam. Vincent. Lyrinens. libro adversus profan. Novat. cap. 25.*

name the thing, and to the form the power of godliness.

And if yet they will be so imprudent as to make a noise with Roman Catholick, as if the Church of *Rome* infused Catholism into other places (as some of them say) let them know that we account this as trifling, childish and nonsensical, to pair a particular and universal together, as the plowing with an Oxe or an Ass, a pretty Wedding of contradictions by the Pope's Omnipotent Licence, which things will easily sue out a just Divorce in any Court of Judicature, where Reason and Equity may give a free Vote and a Definitive Sentence.

Secondly, Another Plea of theirs is this, the old Succession of Pastors, of Popes, for they tell the World that Saint *Peter* was at *Rome* and was made by Christ the Head of the Church, and he delegated this power to his Successours to be the Head of the Universal Church in future Ages, and they say that from the said Saint *Peter* they have a continued Series or Succession of Pastors, which no Church but they can shew, therefore they are in the right, and 'tis safest to be of their Communion.

*Epiphani. 27. Heres. advers. Carpocrat.*

But first we have Objections against this Assertion, as that Saint *Paul* was as much a Bishop at *Rome* as Saint *Peter*, for so *Epiphanius*

*phanus* and *Irenæus* tells us, and declare that he was one of that See, and much probability is here of this thing, for that Saint *Paul* was here is warranted by the Divine

So the Church of Rome is filled with such like errors as the Plantation made by Peter and Paul. *Ensch. Eccles. Hist. lib. 2. cap. 25.*

Writings; but as for Saint *Peter* it is doubted whether ever he were at *Rome*, or no, for learned men have made several Geographical Descriptions of his Peregrinations, and yet find not any shadow or footstep of his residence there or foundation of a Popedom; and though they pretend his sepulchre is to be seen, yet some of the Ancients attest that *Peter* died at *Jerusalem*, and the Pontificians themselves are uncertain what year to fix him there after his removal from *Antioch*, and are mightily divided in their Computations.

But suppose that Saint *Peter* sat in the Chair there, they stumble in the very threshold, for they are at difference as to his Successours, and the Ancients themselves are divided, for whosoever reads *Irenæus*, *Epiphanius*, *Optatus*, Saint *Augustin*, and of later times *Platina* and others, shall find different Opinions concerning the first six immediate Successours of this supposed Prince of the Apostles, for some will have *Linus*, others *Cletus*, some *Clement* to

*Irenæus lib. 3. cap. 3. Epiphanius ibid.*

*Optatus lib. 2. contra Parmenium.*

*Augustin. 1. 69. Epist. ad Gervas.*

succeed, and if they be uncertain in the first Series or Order of Succession, why may we not conclude the like failures in other Centuries, especially if we consider again that there have been so many Schisms in the *Roman Church*, that 'tis a difficult thing to find a true and a right Succession; for by the confession of our Adversaries there has been no less than twenty six Schisms in the *Roman Church*, some of them lasting for a long time: And not only so, but two or three Popes have been at once, as in that great Schism in the thirteenth Century, when there was *Gregory the Twelfth*, *Benedict the Thirteenth*, and *Alexander the Fifth*, and questionless all these Competitours pretended a due and a regular Election, Nomination or some right to the Dignity. And as for these Schisms they hapned very early, and continued long; the first began in the year 253. when *Novatianus* stood up as an *Anti-Pope* against *Cornelius*, and these frequent Schisms held on till the year 1439. when *Felix* was Competitour with *Eugenius the Fourth*; and further their Succession may be proved not to be so regular if we take notice of the Controversie which has been amongst severall of the Learned concerning Pope *Joan* or *John the Eighth*, *Onuphrins*, *Bellarmino*, *Baronius*, and *Florimundus*, do look upon such a person as a thing altogether vain and fabulous, although there

there be a cloud of witnesses that do attest the certainty of the thing, as *Platina* the keeper of the Library in the *Vatican*, *Theodericus de Niemo* one of the Popes Secretaries, *Tritheimus* the Abbot, *Caranza* that writ the sum of the Councils, *Rantius*, *Jacobus*, *Bergomensis*, *Mantuan*, and several other Historians, who have in express terms recorded the Truth of this Story; besides the Monument of the aforesaid person was to be seen in *Rome* it self in the time of *Pius* the Fifth, and another at *Siena* thrown down by the command of *Clement* the Eighth, with the assistance of *Baronius*, and whosoever desires further satisfaction in the premises, I remit him to the Learned Dialogue of our own Country-man Mr. *Alexander Cook*, wherein he manifestly proves against all the surmises and objections made to the contrary, that there was a Woman called *Joan* Pope of *Rome*, about two years and odd moneths, in the time of *Lotbarius*, Anno 860. Now if there be such a difference in the finding out such an one as this *John* the Eighth, may we not rationally conclude there may be strange miscarriages as to other Successions, which might be evidently demonstrated, if it were worth my pains, and the Readers trouble. Moreover let us deal with the Romanists according to their own principles, which if we do we shall truly shew that neither they nor we can certainly tell whether they have a right

right Priest or consequently a right Succession in any degree, for, according to their own conclusions, to the making up of Sacraments there must go the intention of the Priest;

*Concil. Trident. Sess.  
7. Cans.*

now suppose that when this or any other Pope was made a Priest, if the ordainer had not in that juncture of time a right intention, then there was (if not a nullity) yet a defectiveness in that Order and Sacrament, and consequently the ordained was more or less under the efficacy of that Mystery, and invested more or less with a right mission or authoritativeness.

Now they do not know the intentions of hundreds of Ordainers in their Church, and so cannot tell whether the ordained participate of that indelible character conferred by Holy Orders, except they did know the secrets of men's hearts, and the internal consonancy of the mind with the outward imposition of hands: And so it follows that no Pope or Priest of theirs can be satisfied in his Call or Mission, except they got a Testimonial of the Bishop that ordained, that his intention was right, pertinent, and correspondent to the institution, which I suppose they have not, and so 'tis very doubtful whether they have at any time a legal Ministry, or an Apostolical Succession.

But more to the purpose, a local or a personal



nal Succession from the Apostles is nothing, unless their be a doctrinal too, and that is the main Succession, when men in their principles and practices are just and strict imitators of Christ and his Disciples: The Mariners at Sea of old had this observation, that if both *Castor* and *Pollux* appeared, it was a good Omen of a prosperous Voyage, but if one of them singly shewed himself they judged it fatal; so if those that are to steer and guide the Ship of the Church, can show a personal and a doctrinal succession from the Apostles, then we may comfortably hope that the Church having such Pilots will safely arrive at the Cape of good hope, and the desirable port of happiness and felicity; whereas on the contrary if these Spiritual Guides shall boast of an affinity with Saint *Peter* and Saint *Paul*, and yet in their Doctrines and Sermons broach things directly contrary to these Apostolical Determinations, 'tis to be feared that the Vessel of the Church will be in danger of Shipwrack, and splitting it self upon the destructive Rock of humane follies and inventions; therefore in the making up of a right Succession from Christ and his Apostles, there must be a doctrinal agreement, otherwise Succession without Truth is *Vetustas erroris*, a piece of erroneous Antiquity, as Saint *Cyprian* observes, so *Irenæus* tells us it is our duty to adhere to those who keep the Apostles Doctrine

*Adherere iis qui  
Apostolorum do-  
ctrinam custodiant,  
& cum Presbyterii  
ordinis sermonem sa-  
num, & contempla-  
tionem sine offensa  
præstant.* Irenæus  
lib. 4. cap. 44.

*Non habent Petri  
hereditatem qui non  
habent Petri fidem.*  
Ambrose lib. 1. de  
pœnit. cap. 6.

*Non ex personis fi-  
dem, sed ex fide per-  
sonas probari opor-  
tet.* Tertull. de præ-  
scripte.

Doctrine; this he calls the principal Succession. In like manner Saint *Ambrose*, They have no right to Saint *Peter's* Inheritance that have not Saint *Peter's* Faith, and *Tertullian's* Rule is excellent in this particular, the Faith must not be approved on for persons sake, but persons must be looked to and approved upon the account of Faith: Wherefore we must of necessity joyn the Truth of Doctrine to Succession; or else 'tis nothing but an empty *Chimera* and a meer formality.

For the Papists themselves know that *Samosatenus* was an Arch-heretick, and yet he was Successor to Saint *Peter* at *Antioch*, and the *Greek* Church was judged irregular in several things and was excommunicated by *Vicfor*, and yet they plead a Succession from Saint *Andrew* to *Alexander* of *Constantinople*, by whose prayers *Arius* was removed: So that Succession of Pastors without Succession of Doctrine is vain and frivolous, and as the *Romans* would not allow the Son of *Scipio* to wear a Ring with his Father's Picture, because he was debauched and did not imitate his Father's Virtues, so no more do we allow the

the Papists a right Succession from Saint Peter and the Apostles, except they did embrace Saint Peter's Truths and the Evangelical Doctrines.

Another Plea of the Papists is this, they say they have the old Mass which we have not, and this Mass they tell us is the Host, or unbloody propitiatory Sacrifice of Jesus Christ, offered up by a Priest as a pleasing Sacrifice to Almighty God, for the Attainment of sins for the quick and the dead; and this they say they have for a long time been in the possession of, which we of the new Religion have not.

As for Mass we must first consider the name, and we find the Scripture silent as to the mentioning any such word, neither was it ever used by Christ or his Apostles; only an ignorant popish Priest by good luck found it in a Postscript, *Missa fuit hæc Epistola*: As to the beginning and rise of it, the Learned give us this account, In the Greek Church when the Sacrament of the Lord's Supper was ended they sang the Song of Simeon, *Lord now lettest thou thy servant depart in peace, &c.* and because the people after it were to break up the Assembly, it was called *ἔνθα ἀπολυτικὴ* the *dimissory prayer*, and the Minister was said *ἀπλυσὶν ποιῆν*, *missam facere*, to make an end of the work, or send away the people, hence the Latin Church had their

*missa*

*Vide Abrab. Scultet. Exercitat. Evangel. lib. 1. cap.*

64. And that is the word *missa* is used by *Cassian* even in his time for the dismissal of the Congregation.

Hence it was that the whole Service from the beginning of it till the time the Hearers were dismissed, came to be called *Missa Catechumenorum*, as that which was afterwards performed at the celebration of the Eucharist was called *missa fidelium* the Mass of Believers, because none but they were present at it. But was never used in that sense which the Romanists put upon it now, by any approved Writer of the Church for the first 400. years.

*missa* or dismissal, so that *missa* is no more than *missio*, which is a sending away, as *remissa* in the Fathers is the same with *remissio*; now hence the *Latin Church* after Sermon when the Lord's Supper was to be celebrated, and the *Catechumeni*, *Demoniacs*, and the penitents were to retire, the Deacon cried *ite, missa est*, that is, *you may be gone*, or *there is a dismissal of you*, and thus it was only a valedictory expression as it was then used: But afterwards when Superstition prevailed, and men began to fall into the dotages of the real presence, whereby they thought that the Bread and Wine were transubstantiated into the Body and Blood of Christ, then this Sacrament of the Altar with all its Offices and Observances got the name and title of Mass, which

they retain at this day: That there is no such thing as this Mass or propitiatory sacrifice we do declare that the Lord's Supper is a commemorative Act of Christians, whereby according

cording to Christ's Institutions by the breaking of Bread and the drinking of Wine, *they shew forth the Lord's death till he come*, and we know no Sacrifice here but what is Eucharistical and gratulatory, whereby the Church gives unfeigned thanks to the eternal God for the Redemption of the World by the Blood of the immaculate Lamb Jesus Christ, but that here is a real propitiatory sacrifice we deny.

For first all expiatory sacrifices being typical and figurative of the great sacrifice of Jesus Christ, had their completion and dismissal when he through the eternal spirit offered himself up to God, *as a Lamb without spot or blemish*, see *Heb. 10. vers. 6.*

Secondly, this sacrifice of Christ being once offered 'tis no more to be repeated, there was vertue enough in that one act and no need of reiteration, as it is *Heb. 7. vers. 27.* and *Heb. 9. 28.* *Christ was once offered to bear the sins of many*, where the Holy Ghost lays an *Emphasis* upon the singularity or oneness of Christ's sacrifice, as comprehending all the ends for which it was intended, and so no need of a repetition.

Thirdly, all expiatory sacrifices required the shedding of blood, the killing of some living creature, so Christ our sacrifice was slain, and the ninth of *Heb. 22. without shedding of blood was no remission of sins*; now here

here is no shedding of blood in the Mafs; for *Christus* (as they say) *incruentè immolatur*, 'tis an unbloody sacrifice which is contradictory to the notion of all expiatory Rites whatsoever.

Fourthly, Christ upon the Cross cryed out *'tis finished*, that is, that the work of Redemption was compleated by the sacrificing of himself, and so God's Justice appeased, and man put into a state of reconciliation; but now if it be needful every day for a Priest to offer up a propitiatory sacrifice for the quick and the dead, then the work of Redemption was not finished, but was to be working out by piece-meal in all the succeeding Ages of the Gospel; and thus they will rather give a manifest lie to Jesus Christ, and openly contradict his affirmation, than abjure their beloved Idol.

Therefore instead of the Mafs we have the Sacrament of the Lord's Supper, a Holy Rite according to Christ's Institution, as a memorial of the sacrifice of the death of Christ that blessed Victime, who once offered up himself; and no sacrifice know we of here but that gratulatory one of praise and thanksgiving: Hence we leave them to their own superstitions to worship a breadden God, whereby they are a scorn and reproach to *Jews*, and *Turks*, and so lay stumbling blocks in the way of their conversion.

Another

Another plea of the Romanists is this, they say all the Ancients are on their side; and here they make a flourish and affirm that the Holy Apostles, the blessed Martyrs, the glorious Confessors, the Learned Fathers, and Christian Doctors all teach as they do; and that the Protestants follow their own private Inspirations, scorn Antiquity, dote on Novelty, and have never a Patron for their new Divinity.

Now alas what shall we do, if the case be as they pretend, 'twere the best to pack away to *Rome*, to crave Absolution for our long espoused Schism and Heresie, to get the benediction of the Holy Father, and to enter the Lists of their Communion: But I make this Remonstrance both for my self and other Protestants, that our Writers have fully shown, and yet we can make it appear, that the whole current of Antiquity runs our way, and their own *Cassander* could not but acknowledge, that as to Marriage, the Lord's Supper, and several other controverted things betwixt them and us, that anciently they were practised according as they are in use in the Reformed Churches; and for the voluminous Writings of the Fathers, those who have been most studied in them, such as Bishop *Jewel*, *Feild*, *Whitaker*, *Willet*, Bishop *Land*, *Birbeck*, and several others have shewed that the Fathers unanimously have given their testimony

F

stimony

testimony for us; so that 'tis needless to quote Authorities: but however that the ordinary Reader may have something by him to stop the reproachful mouth of a scandalizing Priest or Jesuit, I shall not think much to set down a few remarkable testimonies out of the Ancient Fathers, which may be as so many smooth Stones taken out of the Brook *Kidron*, to throw at these vaunting *Goliaths* who despise the Armies of Israel.

And first for the Popes Primacy, let us con-

*Cyprianus de unitate Ecclesie, pari consortio honoris, &c.*

*Ubiunque fuerit Episcopus sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanis, ejusdem meriti, ejusdem est sacerdotis; potentia divitiarum, & paupertatis humilitas, vel sublimiorem vel inferiorem Episcopum non facit, omnes sunt Apostolorum successores.* Hierom. ad Evag. Epist. 85.

sider that of Saint *Cyprian* in his Book *de Unitate Ecclesie*, where he affirms, that the rest of the Apostles were the same, that Saint *Peter* was endued with the same equality of honour and jurisdiction; so Saint *Jerom* in his Epistle to *Evagrius* maintains, that wheresoever a Bishop is, whether at *Rome*, or *Eugubium*, at *Constantinople*, or at *Rhegium*, whether at *Alexandria* or at *Tanis*, he hath the same merit & the same Priesthood; the power of riches, and the meanness of poverty do not make a Bishop higher or lower, but they are all the Successors of the Apostles.

Nay



Nay, which may put this out of dispute, when *John of Constantinople* affected a primacy over other Bishops, because it was the Seat of the Emperour or new *Rome*; *Gregory the Great* then sitting in the Chair at *Rome* chides him severely for it, and gives him no better a title than the fore-runner of Antichrist, and complains sadly both to the Emperour *Mauritius* and *Constantia* the Empress, and makes it a piece of Luciferian pride, as may be seen at large in his Epistles; and the said *Gregory* in opposition to the pride of the said Bishop of *Constantinople*, was the first Bishop which took this title of Servant of Servants, which his Successors out of a feigned humility retain till this day.

Against the Pope's Infallibility we need go no farther than their own Author's *Curanza*, *Spondanus*, and others, who tell us *Marcellinus* was an Idolater, *Liberius* an Arian, *Honorius* a Monothelite, *John* 22. For the soul's sleeping till the day of judgment, *Leo* the 10. a notorious Atheist; and if there be such an unerring power with which the Popes are in-

*Triste tamen valde est ut patienter feratur, quatenus despectis omnibus praedictus frater Coepiscopus meus solus conetur appellari Episcopus; sed in hac ejus superbia quid aliud nisi propinqua jam Antichristi tempora designatur, Gregor. Mag. ad Constan. lib. 4. Epist. 34.*

*O Tempora! O Mores! quis est iste qui contra statuta Evangelica, contra canonum decreta, novum sibi usurpare nomen praesumit? Gregor. ad Mauric. Epist. 32.*

vested, why did Pope *Stephen* rescind the Decrees of *Formosus* his Predecessour, and *John* the Ninth the Decrees of *Stephen* ? Surely one or other of these failed in their conclusions and determinations.

*Inveni ibi velum  
tintum atque de-  
pictum, & habens i-  
maginem quasi Chri-  
sti, & sancti cujus-  
dam, non enim satius  
memini cujus imago  
fuerit; cum ergo hoc  
vidissem in Ecclesia  
Christi contra autho-  
ritatem Scriptura-  
rum scidi illud, De-  
inceps precipere in  
Ecclesia Christi isti-  
usmodi vela qua  
contra religionem  
nostram veniunt non  
appendi, Epipha. E-  
dit. Lat. in fine o-  
per. ad Johan. Hy-  
erosol.*

Against Images what more plain than the words of *Epiphanius* to *John* Bishop of *Jerusalem* ? Sayes he, in the Church of the Village of *Anablatha* I found a Veil, hanging at the Door, painted and having the Image as if it were of Christ or some Saint, for I do not well remember whose Image it was; when I saw therefore that contrary to the Authority of the Scriptures, the Image of a man was hanged up in the Church of Christ, I cut it, and gave counsel to the Keepers of the place that they should wrap

some poor dead man in it, and he desired the Bishop of the Diocess that such Veils as these which are contrary to our Religion might not be hanged up in the Church of Christ.

Against prayer to Angels we may take notice of that of *Origen* to *Celsus*, whereas *Celsus* had said that they belong to God, and in that

that respect we are to pray to them, that they may be propitious to us; *Origen* answers, Away with the advice of *Celsus*, who sayes we are to pray to *Angels*; we must pray to him alone, who is God over all, and to the Word of God his only begotten, and the first born of all creatures, that he would present our prayers to his God and our God.

[illegible]

Against prayer in an unknown Tongue, St.  
Basil in his Homily upon the  
28. Psalm, where he sayes,  
Thou hast a Psalm, thou hast  
a Prophecy, thou hast the E-  
vangelical Declarations : Let  
thy Tongue sing and let thy  
Mind search the meaning of  
what is spoken, that according to the Apo-  
stle thou mayest sing with the spirit and sing  
with understanding.

Φύλακτον ἔχουσιν, προσφω-  
τίαν ἔχουσιν, διαγέλιον καὶ  
προφητείας, καὶ ψαλμοὺς  
καὶ ᾄσματα, ἐν τῇ καρδίᾳ  
τοῦ κυρίου, τὰς διανοίας  
ἐν αἰσθηταῖς, ὅπως ἀκού-  
σῃ τοῦ πνεύματος, λέγει  
καὶ τὸ πνεῦμα, Βασίλει·  
Homil. in Psal. 28.

[illegible]

Against Transubstantiation what can be more plain than that of Saint *Augustine*, where speaking of eating the flesh and drinking the blood of the Son of man; he saith, Christ here seemeth to com-

*Facinus vel flagitium videtur jubere : figura est ergo, precipiens passionis Domini esse commu-*

*nicanum atque suavit. & utiliter recondendum esse in mem-  
oria quod pro nobis caro ejus vulnerata & crucifixus est*, August. de  
Doct. Christ. lib. 3. cap. 16.

**mand**

mand some heinous act or gross wickedness, he answers, It is a figurative Speech, requiring us to communicate with Christ's sufferings, and sweetly and profitably to keep in memory that his flesh was crucified and wounded for us: Nay in another place he saith, the Lord doubted not to say, this is my body, when he gave the sign of his body.

Against unwritten Traditions, that of *Tertullian* is most remarkable; for having to do

*Scriptum esse docet  
at Hermogenis of-  
ficina, si non est  
scriptum, timeat va-  
illud adjicientibus  
vel detrahentibus de-  
stinatum, Tertul.  
contra Hermog.  
cap. 11.*

with *Hermogenes*, he sayes, Let *Hermogenes* and his Adherents prove this from the written word; if it be not written, let him fear that which is against them that add to, or diminish from sacred Truths.

And what more plain than that of Saint

*N. n. audiamus hec dico,  
hec dico, sed audiamus  
hec dicit Dominus, au-  
ferantur illa de medio  
que adversus nos invi-  
cam, non ex divinis ca-  
nonicis libris, sed aliunde  
revertamur. Nolo hu-  
manis documentis, sed  
divinis oraculis san-  
ctam Ecclesiam democ-  
strari, August. de unitat.  
Eccles. cap. 3.*

*Augustine*? Let us not hear, thus say I, thus sayest thou; but let us hear, *thus saith the Lord*: Let those things be removed out of the way which we alledge one against another, otherwise than from the Books of Canonical Scripture; I will not have the holy



Against that forced Celibacy which they impose upon the Clergy, what more plain than that Speech of *Gregory Nazianzen's* Father, who is brought in thus speaking to his Son : Thou art not so old as I have waited or served at the Altar, which is an undeniable testimony that he was begotten after his Father was in holy Orders.

*Quoniam in Christo nascitur  
Gregorius filius eius. De  
vita de Christo quasi xpi-  
stus, Greg. Nazien-  
Carr. in vita sua Edit.  
Morel. Paris. Tom. 3.  
pag. 9.*

Concerning the number of Canonical Books we need not go far for Testimonies, for the Marquess of *Worcester* in his Conference with the late King, says, that *Hierom* was the first that ever pick'd a hole in the Scriptures, and cut out so many Books out of the word of God with the penknife of *Apo-crypha* ; so that Saint *Hierom* is on our side, and if it were to our purpose we could show other Learned Men and Councils before him, that gave the same account of them which we do.

Thus we have brought in these several Testimonies, which sufficiently demonstrate that this Plea of theirs is nothing but a false insinuation, and the Fathers have not given in Evidence according to their Tenents and Surmises, and so their Assertion in this particular is a gross and manifest untruth and forgery, which by hundreds of other Quotations might be confirmed if it were needful  
and

and pertinent to my business, which is not to meddle so much with polemical and controverted Points, as to perswade that which has relation to conversation and practice.

Another Plea of theirs is the continuance of Miracles in their Church, whereby 'tis (as they say) evidenced from Heaven to be the true Catholick Church, and this is one of *Bellarmino's* Notes; and I had taken a little pains in showing their incredible, ridiculous, irrational fooleries in the premises, both from the Legend and other of their approved Writings, but it is so learnedly and satisfactorily done already by the Reverend and never enough to be honoured Doctor *Edward Stillingfleet*, that I may spare my pains in this particular, referring the Reader to that Excellent Treatise of his, Entituled, *A Discourse in the Vindication of the Protestants Grounds of Faith, and an Enquiry into the Miracles of the Roman Church.*

And now after their Pleas behold their numerous Superstitions, a *Babel* and Rapsody of confusion, which never entred into the heart of the blessed Jesus, or were practised by him or his Disciples.

And first come to the Lord's Supper, the Mass (as they call it:) Their must be a stately Stone-Altar, abundance of Trinkets; then comes the Priest with a multitude of Conges, Crossings, Kissings, Adorations, Exaltations, and

and other Antick Gestures, that an ignorant person would believe either he were acting the part of a Conjuror or a Jugler, or else were to manage a company of Puppets to make the Spectators some pretty pastime or diversion.

Go we from hence to Baptism, where we shall find a numerous company of Observances; the Priest must use Salt, and that signifies spiritual seasoning forsooth; it is a wonder they did not add a little Pepper too, that so the Ceremony might have been more significant.

Cream was another thing in use, some say because it was a little too phlegmatick, they have omitted it, and I much wonder at it; for, me thinks, it might have been of notable use in this piece of spiritual Cookery.

Then comes in Spittle: Well, if it be fasting Spittle, I have heard Old Women say it is Medicinal; but King *Jame's* Mother spoyled this Ecclesiastical Rite, when she said she would have never a pocky Priest of them all to spit in her Child's Mouth.

After this he blows upon the Child, that he may receive the Holy Ghost: Ay, and this blast drives away the Devil, and sends him as far as the Banks of the Red Sea, and the Desarts of *Arabia*, better than the *smoke of the Fishes Liver in Tobit*; but I cannot stand to reckon up all the fooleries here, much exceeding



ceeding a Baker's dozen, by *Bellarmine's* confession.

Observe the Priest farther, and he is sprinkling and dashing the people with holy water, excellent for those that have forgot to wash their Faces in a Morning, and the Devil is as much afraid of it, as of scalding Lead when 'tis thus hallowed and sanctified; you shall see also a printed Indulgence with the five wounds of Christ, and some other pretty Knacks; and if you observe it devoutly, and say the prayers there enjoined, by virtue hereof you shall be released from the pains of Purgatory, and 'twill prove a notable pass whereby you may go directly from these chimerical Lodgings, to the Ethereal and celestial Regions.

Then comes the Reliques of a Saint, Saint *Thomas* his Shoes, and *Garnets* Straw, and these are partly for raising of devotion, and partly for getting of money, and sometimes they cure diseases (but very seldom for fear of losing their virtue) if you will believe experience and candid Authors.

*Sc. Missale Roman.  
secund. Concil. Tri-  
dent.*

*Praxis Cereemoniar.  
in Eccles. Roman.  
per Andream Vif-  
car. about all their  
Cereemonies.*

Another he is mumbling over a few Latin prayers, and has his Beads whereby he reckons the number, would he but change his Beads for Counters, he might be well set up,  
not

not only for his Devotions, but also for his Recreations, for when the first were over he might then be fitted for post and pair, the old Game of *England* which pleads Antiquity as much, and is as harmless, for ought I know, as any of their Devices.

Sometimes again you shall see them light abundance of Candles on fair day light, especially on the day of Purification in honour of the Blessed Virgin; just as the Heathens did at the same time in honour of *Proserpina*, which discovers nothing more than the darkness and blindness of their understandings, who are ready to imitate the purblind Gentiles sitting in darkness and under the region of the shadow of death.

Sometimes you shall find them at a rare piece of spiritual Pageantry, and that is baptizing of Bells, which is done with many Ceremonies, and the reading of several *Psalms*, and the Bells must forsooth have Godfathers and Godmothers, who promise, I suppose, not that they shall keep the Faith, but time and tune, and they give them Christian Names; I remember there is *John* of *Lateran*, *Tom* of *Lincoln*; and that you may not think but there be Females also, in *Queen Mary's* dayes there was a great Bell of *Christ Church* called *Mary* solemnly baptized; and if this be not done, the Papist thinks it can never give a Canonical sound, nor fright away

way evill Spirits as 'tis pretended.

Again, you shall find the Pope sending consecrated Roses to Kings and Princes, though made in Lent, yet better than those that grow in *June*; these are sent only to his Holiness's special Friends, and though they neither have any sweet smell, or are purgative as the natural, yet under them are comprehended rare Catholick Virtues and Se- crecies, which Hereticks are not fit to be acquainted with.

The Pope also sends out hallowed Flags and Banners, to those that fight as he would have them, making the credulous believe, that by virtue of these the Pope's Champion shall become one of the enchanted Knights, absolutely invincible, and so he may assault and encounter Lions, Dragons, Mormors, Wind-mills, and I know not what.

But the most notable and remarkable piece of Foolery and Idolatry was that of the Rood, acted by Bishop *Bonner* in the time of Queen *Mary*, which was (as Doctor *Heylin* tells us) in this manner: They made a fair I- mage of our Saviour (for this they call the Rood) and they brought it most devoutly into Saint *Paul's* Quire, and laid it upon the Pavement, (for it was as many of the like are a little gowty in the feet, and could not stand) then they said  
divers

*Dr. Heylin's Histo-  
ry, Reformat Reign  
of Queen Mary,  
pag. 31.*

divers prayers over it (but I suppose it scarce said *Amen*;) then they anointed it with oyl, very proper (for it may be this might supple the stiff and inflexible joynts;) then they crept to it, most fit for it could not come to them; and if the Mountain will not come to *Mahomet*, then let him go to the Mountain; then they kissed it, well, every one as he likes, and then they got cords, not to tie him as the *Tyrians* did their gods, (for their was no danger of starting) but to draw him up, and then all the Quire sung *Te Deum*: O a joyful sight! and here they set him to keep Centry, and he stirred not for three or four cold Winters, till Queen *Elizabeth* came and gave him a dismission, and bid him go warm himself at the fire which was performed.

Now I appeal to an impartial Reader, if that the 44. of *Isaiah*, where God complains of *Israel*, that they worshipped the stock of a Tree, composed by Smiths and Carpenters into the shape and representation of an Idol God, do not as much strike at these Idolatrous Romanists, as ever it did against the superstitious Israelites, & shall they escape the fury of the divine threatnings any more than they; no surely, for God is as jealous of his glory now as ever he was in the dayes of old.

But now I shall pass these gaudy trifles and obtruded observances, which have nothing of the superscription of *Cæsar*, which these like  
their

their Brethren the Pharisees of old lay so much stress upon, as if they were the very soul and life of Religion; and if any seem to oppose them in these ridiculous practises, they pour out whole Floods of Curses and Anathemæ upon him, as if he made it his business to dethrone the Lord Jesus, and evacuate the Gospel of Salvation; and let me entreat all pious souls to hold fast their Profession against such delusory Pleas and ceremonious Customs, by which these false Teachers delude the simple: for truly they cause the ignorant to be much like the famous Mathematician *Archimedes*, who when at the sacking of *Syracuse* he should have endeavoured the preservation of himself and Family, he busied himself with making Circles in the Dust, and so was slain by a Souldier; thus they cause the unwary multitude to spend their time in simple imposed fooleries, and ceremonious trifles, while Faith in Christ, repentance towards God, and other Christian virtues and exercises are neglected, and so their eternal safety is much endangered; be we therefore so wise as to follow the steps of Christ and his Apostles, those Infallible Directors, leaving these blind Guides and their Followers who are like to fall into the Ditch, seeing they willfully shut their eyes against the light of the glorious Gospel of Jesus Christ.

3. Hold fast your profession against Enthusi-  
asms,

*asms, new Revelations, or pretended spiritual Doctrines so much cried up by many.*

'Twas an old but a true observation of Saint Cyprian, that if the Devil cannot beguile us with an old Superstition, he will seduce us with a new Revelation, if he cannot keep us within the confines of the Romish Church to be abused

*Quos non detinere potest in via veteris cecitate circumscribit & decipit novi itineris errore, Cyprian. de Unitat. Eccles.*

with their old ceremonious observances and impositions, then he is for making us ramble into new and uncouth paths, catching at shadows, affecting novelties, hankering after high Seraphical Doctrines and Spiritualities, which in the end prove like *Oramazes* his Egg, wherein he bragged the felicity of the World was contained, but being broke there was nothing besides wind and emptiness. Hence you shall see in these dayes many who under the notion of forsaking Forms, antiquated Ceremonies, Traditions, beggarly Rudiments, and the like, quarrel even with the holy Scriptures, the Form of sound Words, the everlasting Gospel; and nothing will serve them but immediate Dictates, new Enthusiasms, holy Raptures, strange Inspirations, and being under a spiritual frenzy they look upon these alone as the rare qualifications of a grown up Christian, and a perfect man in Christ Jesus; they laugh at our Ordinances

## Against Enthusiastical Perswasions. 81

dinances of Baptism, Supper of the Lord, outward Teaching, as if we were under the yoke of Bondage, and the Jewish Pedagogy; Faith in Christ, good Duties, Moral Vertues are all superanuated stuff and Rubbish; they have far more immediate divine Teachings, the Personality of the Spirit, &c. Their Souls are the Pool of *Bethesda*, where a Spirit or Angel Stirs; their Soul is a Ship, the Spirit the Rudder and Pilot; their Soul depends upon the immediate suggestions of a Heavenly Monitor, and according to this Intelligence, and the direction of this heavenly *Cynosure*, they pretend they order and square their Actions and Conversations; when as others are but underling Bible-carriers, having the Hystory not the Mystery. Hereupon every Dream has had a divine Stamp, every thought sacred, mystical, enigmatical, every imagination the Counsel of the Holy One; and they with no small measure of confidence, as the Prophets of old, say, *Thus saith the Lord*: and if any will not go at the word of Command, and receive their Injunctions as Canonical, they pour out whole Showers of *Anathema's* upon them, declare them stiff-necked, rebellious, uncircumcised, and by the Decree of Heaven, which they are privy to, they are devoted to the nethermost Hell for their Obstinacy and Incredulity. This has been the fate of our Times,

G

the

the bold Enthusiaſt has mixed his Dreams, his baſe Allays with the Scriptures given by divine Inſpiration, given the lye to the Word of Truth, and has been as poſitive in his Aſſertions, definitive in his Concluſions, and and magiſterial in his Impoſitions, as if with *Mofes* he had been in the Mount, or with *St. Paul* had come with Letters Patent from the Third Heaven; and by this means the Goſpel has got a fatal blow, Religion a mortal wound, Truth diſcredited; and we have had new modes of Worſhip, unwonted Services, various Altars, ſtrange Fire, new Creeds, a Faith of a Month or a years ſtanding, ſquared according to times and ſeaſons, but not according to the Goſpel (as *Tertullian* ſpeaks.) In the mean while the people have been under miſerable Dotages, Deluſions, Circumventions, unſtable as Water, or as *Ixion's* turning Wheel, when they knew not where to reſoſe their fluctuating Spirits, ſeeing they were made out of love with *the good old way, wherein they ſhould have found reſt for their ſouls*, Jer.6.16.

*Conf. 1.* But let us hold faſt our Profeſſion againſt theſe; conſidering, That after Jeſus Chriſt there is not to be another Diſpenſation, as to matter of Doctrines, and Revelation of the Mind of God: Indeed in extraordinary caſes, as about Murder, ſpecial Providences, ſtrange Prognottiſticks; God is pleaſed



## Against Enthusiastical Perceptions. 83

ed to reveal himself in a miraculous manner, and many Saints have been Prophetical; but a Revelation as to the setting up of a new Canon of Scripture after Christ is not to be expected. The Jewish Doctors tell us, that after *Haggai*, *Zechariah* and *Malachi* were dead, the Holy Ghost ascended into Heaven and departed from Israel, and all extraordinary ways of Gods Revelation ceased, save only the daughter of a voice, or a voice that came with Thunder, which was a presignification of that true Voice or Eternal Word; who was to be the Interpreter of his Fathers Will, whom we are to hearken to; and all other Prophetical Lights, and Revelations or Communications of God's Will, were to yield to that of the *Messiah*. For 'tis supposed, that in the Transfiguration

of Christ, when *Moses* and *E-* Matth. 17. 3.

*lias* appeared to him, they both struck sail to Christ and submitted to his Oeconomy, *Moses* for the Law, and *Elias* for the Prophets; as if all their Oracles were completed in him, and were as so many Glimmerings and borrowed Beams from this Sun of Righteousness; and a Voice from Heaven bid, *Hear him*, who was to be chief and principal Prolocutor.

And 'tis further to be considered, that what the Lord Jesus has delivered, is to be authentick Canon for the last dayes; so

*Heb. Chap. 1. Ver. 1. In these last days he spoke to us by his Son : And in the Parable, Matth. 21. 37. Last of all he sent his Son ; and Revelations 14. 16. 'tis called the everlasting Gospel, as not to give way to any other introduced Doctrine (as that of Moses did) but to remain as the standing Rule by which God will guide his Church, till Time acknowledge its period, and Eternity take place ; upon this account Tertullian was*

*Nobis curiositate non opus est post Jesum Christum, Tertul. de præscrip. advers. Hæretic. cap. 8.*

*bold to affirm that we need not employ our time in curious searches after Truth, since Christ has done it to our hands. Therefore if any*

*will come, and with Mahomet pretend great Revelations from the Angel Gabriel ; with Dr. Dee shall talk of, converse with Spirits and strange discoveries ; or with H. Nicholas shall bring a new Gospel, our Duty is to anathematize all such proud invaders of the Royalty of Jesus Christ, and defamers of his settled Truth and established Gospel.*

*Considerat. 2. For men to neglect the Canon of Scripture for these Suggestions it much reflects upon the Wisdom and Goodness of God, as if he had given us some incomplete and defective Light, not able to guide our feet in the ways of Truth and Peace ; as if the Father of Lights had vouchsafed us only a dark Lantern to walk by, and the*  
Sun

## Against Enthusiastical Perswasions. 85

Sun of Righteousness afforded us an imperfect Beam, and the Law which is a Lamp, were only an *Ignis fatuus*, a glaring uncertain Meteor, which could not direct the clouded and benighted Soul; and so it would make God to leave the sons of men as so many Travellers out of their Rode without the benefit of a comfortable Guide, except some sudden irradiations now and then break in, which are contingent and arbitrary, according to the pleasure of the expected Spirit; but this cannot be presumed; for the Almighty deals benignly and graciously with the sons of men, and gives them a perfect Law, full Directions, and bids them walk accordingly, and not to be *as the horse and mule in whom there is no understanding.*

*Considerat.* 3. Again, by adhering to new Revelations, we seem to invalidate two great Offices of Jesus Christ; his Prophetical Office, as if he had kept back something of the mind of God, as if he had fed our souls with some small Clusters of *Canaan*, and left the Vintage behind; as if he would only let us see our Beloved through the Lattice, and keep the open manifestations behind to be experienced in extatical Visions and Raptures; as if he had only taught us the Rudiments, and Revelations were to make us Perfectionists; whereas we are plainly told, Christ brought *Life and Immortality to light*

by the Gospel, that the Scriptures are able to make us wise to salvation, and the man of God perfect, thoroughly furnished to every good work. Besides this strikes at the Kingly Office of Jesus Christ, as if the Laws of this King were dark, cloudy, Enigmatical, as if the Smoke of *Sinai* clove to the Doctrine delivered by Christ on the Mount, as if he exacted strict obedience, and had given us but weak Manifestations of our Duty; this would make our blessed Saviour a rigorous Tyrant, rather than any thing else: whereas if we rightly consider, the Lord Jesus in the making of Gospel-laws, has done as much as can be required of any good King or Law-giver whatsoever; for we are told that to the making of all good Laws there be these requisites. 1. There is to be *Intentio boni communis*, a looking at the general good and welfare of the people for whom the Laws and Institutions are provided; so the blessed Jesus ordered all his Laws, that they might be subservient not only to the great End of God's Glory, but also of our Salvation; and all his aim in the promulging of these excellent Statutes was, that man might perfect Holiness here, in order to Happiness and Felicity hereafter.

2. To the making of a Law there is required *Judicium* or *Prudentia Architectonica*, as they usually phrase it; that is, much Wisdom and Prudence in order to the adapting of

## Against Enthusiastical Perswasions. 87

of Commands according to the Genius and Temperature of the people ; so Jesus Christ who is the Wisdom of his Father, has framed these Evangelical Laws so prudently, that they have a natural tendency not only to our future Bliss, but our temporal Well-beings ; and ordinarily he that disobeys these Precepts, not only violates the holy Injunctions of Heaven, but trespasses even upon his own Conveniences, as might be shown at large.

Again, there is required the *Sigillum*, the Seal or Ratification of all, the Ordainment or fix'd Resolution of the King that such and such a thing shall be binding and obligatory ; so we find in the Gospel the *Volumus* or *Statuimus*, the will and pleasure and positive determination of the Law-giver. *He that believeth shall be saved, he that believeth not shall be damned.*

Mark 16. 16.

*I tell you nay, but except ye repent, you shall all likewise perish. Follow peace with all men and holiness, without which no man shall see the Lord. Be not deceived, wrath comes upon the children of disobedience.*

Luke 13. 5.

Heb. 12. 14.

Lastly, to the making of a Law there is required *Vox Tubæ*, the Proclamation of that Law, that every one may be warned of the Law-giver's Mind and his own Duty : so

Christ has sent out his Ministers, *Preco's* and Ambassadors, who entreat us to be reconciled unto God: Thus he has appointed in the Church some Pastors, Teachers, Evangelists, in all the Centuries since his blessed Incarnation, to reveal the Truth to the dim-sighted Sons of *Adam*, that so ignorance might not eternally blind them. Now when Christ has taken all this pains, for a Revelation to be superinduced, directly contrary to these ratified and promulgated Laws of Christ, it must needs be a great violation of his Kingly Office, when another shall enforce other Injunctions than were proposed by the rightful Prince: For would not his Majesty of Great *Britain* take it as a great Usurpation of his just Rights, if *France* or *Spain*, Pope or Emperour, should obtrude their Laws upon the English Natives? So those that bring in their fanciful and Enthusiastick Notions against the settled Decrees of the Lord Jesus, we cannot chuse but look upon them as opposers of his Royalty, and so enemies to *Cesar*.

*Considerat.* 4. Those that dote upon pretended Revelations, do ordinarily a great wrong to the holy Spirit in a Three-fold way.

1. By belying it: Do not many, as *Zedekiah* and other false Prophets, pretend a Commission from the Lord when they have none; laying the Brats of their dalkemper'd Brains at the

### Against Enthusiastical Persuasions. 89

the Spirits Door, as if it were the Parent of these monstrous and untimely Births and irregular Conceptions; as if their Copper and Alchimy-coyn came out of the Spirits Mint, or that the Spirit of Truth had given an *Imprimatur* to their delusions? I could tell you Stories from the mouth of an honest person (yet living as I suppose) a Sea-man, to whom first one Quaker addressed himself, and told him

*William Heron of Stockton in the Bishoprick of Durham.*

he was sent to him from the Eternal God, who commanded him to carry him beyond Sea, to *Hamburgh* or some other Town about the Coasts of *Holland*, that he might declare the things of God: the Seaman concluded (as he told me) if he were sent from God, either God would enable the Dutch to understand English, or else would enable the Quaker to speak to them in their own Dialect. Well, the Prophet is shipp'd, landed at the great Town; away he hastens to the Market-cross, makes a long Harangue (as their way is) to bid the people mind the Light within, forsake the Priests that misled them, to whom a multitude resorted; but not being able to understand him, they departed from him as a distracted person: The Quaker seeing they could not understand his Language, repairs to the Seaman, desires him to bring him back to *England*, and he would  
do

do any servile office in the Ship for his meat ; which was accordingly performed.

Well, but another, full of the Spirit as he thought, comes to the aforesaid Seaman, and commands him in the name of Almighty God to carry him beyond Sea, and withal in the name of God promises him a safe and a prosperous Voyage. This Prophet was shipp'd in like manner, from *Tinmouth* (as I remember ; ) the Seaman set out with a fine Gale of wind, and put to Sea. Not many Leagues were they gone, but on a sudden a great Storm arises, the Waves beat, all fear present death ; they tell this Prophet that he had prophesied lyes to them in the name of the Lord, that they were never in such danget (as the man protested to me) concluded he was another *Jonah* : after much labour and tugging they recovered *Tinmouth*-Harbour again, turned out the lying Prophet, hoised up sail the next fair wind, and had a prosperous Voyage.

Another I might add, viz. one *William Pearl of Crake* in *Tork-shire* a Quaker came to me in the year 1659 a (as I remember) and he told me God had plainly revealed it unto him, that I and all other Priests in the Nation should now go down, for our time of downfall was come, with many such like Expressions ; I told him that I did believe he did believe the Spirit of God and was an Impostor, and



## Against Enthusiastical Perswasions. 91

and whether he were an inspired man or no by the true unerring Spirit, the Event did sufficiently declare. Therefore those that run after these Revelations and lay stress upon them, oftentimes give the lye to the good Spirit of God, making themselves to be taught and instructed by it, whenas the Devil and their own credulous hearts hurry them on to these delusions: to whom we may apply that in the 14. of *Jeremiah*, Vers. 14. *They prophesie lyes in my name, I have not sent them, neither did I command them, neither spake I unto them; but they prophesie unto you a false vision and divination, a thing of nought, and the deceit of their own hearts;* and the Judgment follows, which I wish they would consider.

2. They make the Spirit guilty of Contradictions: And this appears, if we consider, that the Scriptures are the inditement of the holy Ghost; for the Prophets *of old spake as they were moved by the holy Ghost*, as *St. Peter* declares, *2 Pet. 1. ult.* Now if the same holy Ghost spake in the Four Evangelists, in *St. Paul* and the other Apostles, and they have left it to us upon record in the sacred Oracles, that the Church shall use Baptism, Lords Supper, Ordination, publick Assemblies and other Christian Dutyes there inserted, for an Enthusiast to come up publickly and declare that Baptism is childish sprinkling, the Lord's Supper

Supper a carnall Ordinance, Ordination by man insignificant (which I have too often heard) and protest God has revealed this to them : Does it not make the Spirit disagree with it self, speaking one thing in St. *Paul*, another thing in these upstart Prophets, and so guilty of Contradictions, which borders upon the territories of Blasphemy ; which all sober Christians should loath and abhor, as a thing highly wicked and Diabolical.

Again, these Revelations, if we rest upon them, leave Christians upon the greatest uncertainty imaginable, for they take away the *Basis* and Foundation of our Faith. In the holy Scriptures we find solid substantial fundamental Verities, all ratified and confirmed by the finger of God in the operation of Miracles, that so they might be credible and gain approbation ; these are a good Bottom or *Substratum* for us to fix our Belief upon, and the Scripture bids us rest here ; and if an

Galat. i. 8. Angel should come from heaven, and preach Doctrines contrary to these settled Truths, we are to set him away with an *Anathema* and Execration. Now these Enthusiasms and Suggestions are so various, uncertain, contradictory, that the Soul, like *Noah's Dove*, can find no place for the sole of her foot to rest on, till she retire to the Scripture-Ark. Thus you shall

### Against Enthusiastical Perswasions. 93

shall see one thing revealed to day, but another pretends a brighter Beam, and to morrow that is contradicted : As in the case concerning the immaculate Conception of the Blessed Virgin, St. *Katharine*, a holy Woman, declared it was revealed to her, that the Mother of our Lord was conceived in sin, as we are ; but St. *Briget*, another Saint in the Romish Church, told a Story quite contrary, *viz.* That she had a Revelation that she was not conceived in sin, but was privileged from that hereditary pollution ; thus

*Scinditur incertum studia in contraria vulgus :*

The Soul knows not to what to give assent and credence, but is tossed with doubts and anxieties betwixt *Scylla* and *Charibdis*, and is in danger of making shipwrack of Faith and a good Conscience. Therefore, Christian, trust not thy Soul with those Vanities, but submit to the Guidance of the good Word of God, this *sure word of Prophecy* ; mind none of those uncertain, though so much applauded, discoveries : but as our blessed Saviour declared, the old Wine was the best, so the old Wine of Scripture is the best and most cherishing ; whereas the new Wine, new Phanxies, Visions, Revelations are windy, flatulent, puffing men up, making them high, swelling, vain-glorious, Pharisaical, and what not ? therefore

fore for fear of being deceived, let the balance of the Sanctuary weigh all, the Oracles of God decide all, the Rule of God's Word be the Square of all thy actions, the Scriptures the Touch-stone of all thy espoused Doctrines; as for Revelations they are so uncertain, that upon them at least I fear thou wilt be forced to write with *Solomon*, *Vanity of vanities all is vanity.*

*Considerat.* 5. Further let us observe, that resting upon Revelations makes us rather like the Heathens and superstitious Papists, than true Christians; for of old those that attended the Gentile Oracles were extatick, as the Pythoness of *Apollo*, and others, and then they gave out strange enigmatical and confused Responses; and *Mahomet* made use of his Paralytick fits, and pretended that then God revealed to him the Mysteries of the *Alchoran*, and that at other times he had converse with the Angel *Gabriel*. *Licurgus* pretended *Apollo* at *Delphos* revealed to him the Laws he brought the Lacedemonians; *Meno* had his from *Mercury* which he gave to the Egyptians. *Numa Pompilius* said the Goddess *Egeria* taught him the Roman Institutions, and *Zalencus* feigned that he had correspondence with *Minerva*, which taught him those Statutes which he imposed upon the Locrians.

And the most most of the Roman Fopperies

## Against Enthusiastical Perswasions. 95

ries, especially Purgatory, are founded upon such like Revelations; abundance of such like you may find in *Gregory's Dialogues*, in the Legend, in *Vitis Patrum*, in the Books of *Marcus Aurelius* dedicated to the Jesuits, comprehending memorable actions and sayings; there we find that it was revealed to *Odilo*, that Prayers and Supplications for the Dead were very necessary and advantageous, and a Day was appointed for such Commemorations, viz. the day after the Feast of *All Saints*, still continued in the Roman Church; and afterwards Pope *Benedict* appeared to *Eldebert* a Monk, and told him, that by the Prayers of *Odilo* he was released out of Purgatory. ('Tis a wonder that the Pope who helps others out could not do the feat for himself.)

And if you will peruse a Book styled the Moral Practices of the Jesuits, set out by the Doctors of the *Sorbon*; there you will find that this is one of their Maxims, That 'tis the Perfection of a Christian to keep himself indifferent to what God shall reveal, and not to determine himself to what is revealed in the Gospel, a rare Position! They further maintain, That a professed Friar may dispense with his Vow upon account of a Revelation; Pure Trouts! what words shall hold

Pag. 379.

Pag. 237.

them? Not Scriptures, not Vows. If the Jesuits have a strong impulse or suggestion to kill Kings, to raise Conspiracies or Rebellions, or promote as great wickedness as ever the Devil can prompt them to, they must gird up their loyns and to it; a Revelation is warrant enough, though God and Christ have threatened the Crime with no less then eternal and irreverfible damnation. In the same Book we are told, how a Jesuite pretended to a virtuous Matron, that God had revealed it to him that he should privately take her to wife, which was accordingly believed; and so a Revelation was the best Spokesman and Rhetorick to win his Mistress. Nay many of their Orders have had their rise and progress from these things, especially the Order of the Jesuits: for we read that *Ignatius* going to *Rome*, in order to the erecting of this Society, had a Vision wherein God appeared to him and recommended him and his two associates to Jesus Christ, and the Lord Jesus assured him that he would assist him, and that all should go well with him at *Rome*, which proved accordingly. Therefore good Christian whoever thou art, *to the Law and to the Testimony*, and let not the book of the Law depart from thee, but take advice there, as to all thy spiritual Enterprizes. Let Heathens and Papists feed upon Dreams and Phancies, but the good Christian Palate should relish nothing

thing but the Word of Truth, the heavenly Manna; this is the proper wholesom nourishing food for our immortal Souls.

*Considerat.* 6. Lastly these pretended Revelations lay us open to all the delusions of Satan, 'tis his great cunning to draw us from the good Old Way, that being as so many bewildred Travellers we may follow every Light presented to us, causing us to believe we are at *Dothan* when we are at *Samarita*, at *Sion* when we are at *Sodom*, at *Bethel* when we are at the Altar of the god of *Eckron*. 'Tis reported of some savage people that border upon the Sea-coasts, to promote their gain they make fires in the night upon the cliffs of some dangerous Rocks, on purpose to draw thither unwary Mariners, who thinking to find an harbour, meet with an unexpected shipwrack; so the Devil to satisfy his envy, and to enrich himself with the ruines of our immortal Souls, sets out these false Beacons of pretended Revelations, which the simple Multitude embracing as so many divine Rayes, are miserably led to the dangerous Gulf of eternal ruine.

This piece of policy Satan made use of very early in the beginning of the Third Century, when *Montanus* and his two Minions, *Prisca* and *Priscilla* bragged of their immediate acquaintance with God, converses with Angels, great Impulses and Spiritualities,

H

tics,

ties, with whose Enchantments *Tertullian* himself was so deluded, that in after-times he got the brand of an Heretick by some : and the Devil prompted them to such horrible wickedness upon the account of divine perswasions, that some of them ended their days in a Halter, being instigated so to do by the Spirit of Error, that they might, as 'twas pretended, sooner take possession of the heavenly Mansions. More especially that remarkable Story recorded by

*Euseb. Hist. Lib. 5.  
Cap. 16.*

*Eusebius*, of one *Theodotus* a Montanist, is not to be passed by, who had a Vision that he should be taken up into Heaven as *Enoch* and *Elias*, and by a kind of Diabolical power suffered himself to be hoisted up into the Air, but was let fall again by this Prince of the Air, and so miserably ended his wretched life.

And those great Hereticks in *Germany* were all for these Enthusiastical Dreams and Visions, as may be seen at large in the Tragedy of *Munster*, and in the Stories of *John* of *Leyden*, *David George*, *Herman* the *Cobler*, and others ; more particularly in *Switzerland* there was one *Thomas Scucker* by name, a great Enthusiast, that had a Revelation to cut off his Brother *Leonard's* head, which he did openly with a Sword in the presence of his Parents and others ; and when he was haled away to prison, he said he did nothing but



## Against Enthusiastical Perswasions. 99

but what God commanded him, and therein obeyed the Divine Power. What, I pray you, became of all that Converse with Spirits by Dr. *Dee*, was not Delusion at the bottom of all? Though his Spirits pretended Sanctity, yet at last they told him and his Partner, That it was the will of God that they should promiscuously use one anothers Wives, and seem'd to justify it by the Example of *Abraham*: Did not they acquaint him as if there should be another Dispensation, another Gospel, and talked strange things about Government which were but Fables? And many Grandees and Kings and Princes were cozened by him; only Queen *Elizabeth* and the Pope looked on him as deluded, as the event proved. In later times did not two or three kill their Mother in the Moors in *Tork-shire*; and had a strong suggestion they could raise her to life again? Did not one Mr. *Brough's* Son, who turned a Quaker, one Sunday-morning revile his own Father, who was Minister of *Norton* in the Bishoprick of *Durham*? and told his Father that he was sent from God, and he was like the Apostles, that if he should touch poysonous things he should not be hurt; and moreover said, that if he put his hand into the boyling Pot upon the fire, it would not burn him; and when his Father's back was turned, he slit up his sleeve, and put his hand into the boyling

H 2

water

water, and was miserably scalded. I might add many more of this nature, whereby we may see how by adhering to these Enthusiasms and Revelations we are a prey to the Deceiver of Souls: therefore let every good Christian stick close to the holy Scriptures, and not be carried away with every specious vanity. Children in great Cities when they stray from home are oftentimes caught up and spirited away; so when we leave the Church and Scriptures, no marvel if we be a prey to the evil Spirits, who go about seeking whom they may devour: Let us hold fast therefore the Word of Truth, and let none take this Crown from us. 'Tis said of Gregory Crew a Seaman, that when his Ship was split and all his goods lost, he saved nothing but his New Testament that he tyed about his neck, and was found swimming with it; so let us not part with the holy Scriptures, the heavenly Pole-star, the Treasury of Virtue, the displayer of Vanity, the Ballance of Equity, and the perfect Rule of Truth and Honesty.

4. *Hold fast your Profession against vain Traditions.*

In all the Ages of the World men have been ready to espouse a company of traditional Precepts, which serve in some measure their carnal aims and interests, and are as authentick with them as the divine Institutions.

The

The Jews of old had abundance of such like Injunctions. as the washing of Pots and Cups, and vain Doctrines about the *Corban*, Swearing, Adultery, &c. and were come to that height of doting impudence, that this was one of their Positions, *Qui illis manibus edit, æquè peccat, ut si cum meretrice cubaret*, That to eat with unwashen hands, was as great a crime as fornication; and they preferred these Traditions of the Elders before the Law of *Moses*: Hence we hear this as a Maxim amongst them, That *Verba Scribarum sunt amabiliora, quàm verba Legis*; the words of the Scribes (that is, these introduced Precepts) were more excellent than the written Law: All which our blessed Saviour reprehended with all possible zeal and fervency, and laboured to reduce men to the standing Rule of the Moral Law, as that which was most necessary and obligatory. But still people are of this Pharisaical strain, that they must invent and practise new-minted Doctrines, the Divination of their own Brains, which are not of the Form of sound words, but have in them the mixture of the poysonous Colloquintida; and as the Fly in the pot makes the Apothecarie's Ointment unfavoury, so these take off the edge of the divine Commandment and destroy the practise Vertue of our Religion.

I shall name a few, often used by ignorant persons

persons among us, which directly strike at industrious Piety, diffusive Charity, holy Preparation for our latter end, &c. which I shall desire the good Christian to avoid as dangerous and destructive Shelves and Rocks in his passage to the Harbour of Eternal Rest.

*The first vain Tradition that men espouse is this, That the Sins and Crimes into which they fall, are the acts of Fate and Destiny: They vainly imagine that God has preordained and appointed them to such and such fortunes, which they cannot avoid. Thus a reverend Divine (now with God) told a friend of mine, That in his Parish there was a woman which was brought to bed of a Child which had been basely begotten, and at the time of her Delivery she was lamenting her sin and wickedness; but the good (or rather bad) Women that were about her, told her, she might be content, it was that fortune was allotted for her, a thing which she was destined to; and with such words as these they laboured to solace and cheer up the simple Criminal.*

Now this evil surmise, that a man is under a fatal necessity of sinning is a most vile Assertion; as being, 1. Most heathenish, and so not fit to be owned by Christians: The old Philosophers called it a strong and overruling Necessity, as *Thales*; *Pythagoras*

*thagoras* said the World was surrounded with it; the *Plutarch, de Placi-*  
*sis Philosoph.* 3.

Stoicks styled it an Order and Series of Causes, and *Possidonius* gave Fate the third Seat after *Jupiter*; and this Destiny did usually bear the blame of all the Irregularities they committed: So *Agame-*

*mnon* is brought in by *Homer*

*ὅτι δ' ἐν αἰνῶντι ἄνθρωποι,  
αἰὼν Ζεὺς ἔξ' αἰῶνα, Hom.*

as pleading guileless, and lay-

ing the fault on Fate, and *Jupiter*. Hence

we see that this is an old heathenish Lesson

learned out of the School of *Zeno*, and not

delivered by Christ on the Mount. The

*Manichees* also seem'd to concur with these

Heathens, who had their two Principles,

their good and evil God, which prompted

men either to virtuous or sinful Actions.

2. All the Fathers of the Church have de-

cryed this unfavoury Position, as very wick-

ed and diabolical. *St. Augustin* begins his

5. Book *de Civitate Dei*, with inveighings

against such a Doctrine, and will not have

the divine Will called by the name of Fate

or Destiny, but wishes that those who speak

after this fashion, would cor-

rect themselves, and place

their words better: with him

agree *Minutius Felix*, *Irena-*

*us*, *Epiphanius*, *St. Chrysostom*,

*Gregory the Great*, and sever-

al others. It was the determination also of

*Irenaeus contra Florin.*  
*Justin, Mart. Apolog.* 2.  
*Epiphanius, lib. 1. advers.*  
*haeres.* 14. pag. 39. *Greg.*  
*Magn. Hom.* 10. *super*  
*Evangel. Chrysostomus in Epist.*  
*Tim.* cap. 3. *Hom.* 10.  
*et in 1 Cor.* cap. 1.  
*Hom.* 4.

Concil. Bracaren 1.  
Can. n. 9.

the first *Bracaran Council* ; If any one shall affirm the Souls and Bodies of men to be guided and bound up by fatal Stars, as the Pagans and Priscillianists determine, let him be accursed.

Concil. Arausic. 2.  
Canon. 25.

And the words of the second *Arausican Council* are to this effect, That some are predestinated to evil by the Divine power, we do not only deny it, but if there be any that embrace so evil an opinion, we pronounce them accursed. We could add several more Authorities, if it were needful, and show that the Catholick Church has never in the least owned such spurious Doctrines ; and if any will be contentious, we must tell him, we have no such Topicks, nether the Church of God ; but if he will find a Patron for such Assertions, he must run to the Stoick and Gentile Pedagogues, who broached such fictitious dotages and deluding forgeries, because they wanted the Light of the glorious Gospel of Christ. 3. This makes God the Author of Sin, which is a most damnable Position, contrary to the plain words of St. James,

*Non idem habendus est delicti autor qui invenitur inter factor*  
*Condemnatur. Tertull. cor. Mar. cap. 9.*

1. 13: Let no man say when he is tempted, I am tempted of God. That of *Tertullian* is most true, He is not to be esteemed the author of Sin who is the forbiddor and punisher of it : Such would

would make God like unto Satan, first to tempt, and then to destroy, making him to deal with man, as the Devil with the Swine, to run them violently down the hill, and then drown them in the waters; so they would make God hurry men by an irresistible Fate to commit this and the other wickedness, and then to punish them in Hell for these unavoidable Crimes: which thing absolutely razes and destroys two of Gods most glorious Attributes, to wit, his Goodness and his Justice.

1. It eclipses his Goodness, and makes him to do that which he swears

he will not do, *viz. desire the death of a sinner*; it would

Ezek. 33. ver. 11.

make him as tyrannical as *Tiberius*, who having a purpose to put certain Virgins to death, because it was not lawful by the Roman Laws to strangle Virgins, first made them to be deflowred by the Hangman, and then strangled them; and who used also cunning contrivances to make the sons of *Germanicus* revile him, that he might take an occasion to put them to death: This is far from the Mercy and Goodness that is in our

God, who *would have all men to be saved and come to the*

1 Tim. 2. 4.

*knowledge of the truth.* Again it clouds the divine Justice; can I honestly punish him for acting that which I forc'd him to? Is the stone to be blamed for running down the hill, when

it

it is thrown by an impetuous hand? So if the Will of Man be superseded, and he made like a Clock or Jack, that has the weights of Necessity and Fatality put on him, how can such an one be accounted a Transgressor? Shall we make our God do that which the Heathens scorned? The Athenians were told by *Themistocles*, that he knew a thing would make much for their advancement, but it was not fit to be declared to the people; the Senate bid him communicate it to *Aristides*, and if he approved it, they would receive it: the Counsel was to burn the Naval Stations and Haven-docks of the Grecians, and by this means they should be their Masters presently; *Aristides* tells the Senate, that the Counsel of *Themistocles* was profitable, but very dishonest, upon this they refused it, and charged *Aristides* secrecy. If they had so much uprightness and honesty as not to hurt a few Ships, shall we think that the holy God will make Souls, necessitate them to be immersed in vice and turpitude, and then bundle them for Hell-fire? No surely, *shall not the Judge of the World do righteously?*

3. It destroys the Nature of the Reasonable Creature. God has taken a great deal of pains in our curious and exact Formation, giving us those noble Faculties which he has denied the generality of his Creatures: There is the Understanding surrounded with Beams, crowned



crowned with Light, able to comprehend in some good measure the most glorious and excellent Mysteries: There is the Will, like the Queen upon the Throne, with the affections as so many Handmaids attending her. And as he gives us these Endowments, so he bids us make use of them; one while he bids us *consider our ways, to chuse the good and hate the evil; to fear lest a Promise being made to us of entering into rest, we come short of it; exhorts us not to be as the horse and the mule in whom there is no understanding; complained of the Jews, that they were worse than the Stork, Crane and Swallow, and taxed Jerusalem for not minding the time of her visitation.* Now to what purpose have we these noble Faculties, if Destiny overswayd all? this takes away all care and solicitude, vigilancy and circumspection, deliberation and advisement, as a Privy Counsellor sometimes told Queen Elizabeth, when he supposed some to countenance this Opinion. That Repentance and Conversion can be managed without these internal Powers, none I suppose can imagine, and that an irresistible force should set the Wheels a going, and order all without our volition or compliance, is judged by many as irrational: not that the Will can really close with the invitations of the Gospel without the assistance of Grace, yet Man still remains a free Agent and self-determining

determining Creature notwithstanding all the divine aids and auxiliaries, and Mr.

*Baxter* himself in his *Call to the Unconverted*, seems to

Page 151. censure such Conclusions as these that attribute all to a supernatural Efficiency, having no regard to our own Will and Determinations.

This Fatality evacuates the Gospel and Ministry thereof, the ends of which are to inform us of our duty, and to perswade us to the practice of it ; and this is done by the proposal of Rewards and Punishments, by Threatnings and Promises, in order to the Reformation of the Sons of *Adam*. But if Necessary guide all, Instruction is inavailable. What is it to inculcate Lessons to him that cannot take them out, but must necessarily write after that Copy which Fate and Destiny have prescribed him ; all that a man should learn here is only submission to unalterable Decrees, patience and contentation to be hurried as the Chariot of blind Fortune pleases ; besides, what signifies perswasion ? would it not be a madness to importune the Sun to have a retrograde Motion, to post backwards from *Capricorn* to *Aries* ; to invoke the Stars, not to have such ominous Conjunctions ; to request the Moon not to suffer her self to be eclipsed by the opaque shadow of the Earth ; to desire the rapid Torrent

or

or *Euripus* to turn its course, when all these things go orderly according to the Method prefixed by the great Creator? So would it not be a madness to say to the ungodly, Turn, to pray the Sinner not to do so wickedly, to brandish the Spear of Reprehension, and to bring *Suada's* and Promises to those that are under uncontrollable Determinations? all this will be to as little purpose as *Caligula* his courting of the Moon to be his Paramour, or the Cockle-shells which he set a great Army to gather, as the spoils of the conquered Ocean.

Again, this Fatality destroys Prayer and shuts out Repentance; to what purpose is it for a man to *bow his knees to the God and Father of our Lord Jesus Christ*, to desire good and deprecate evil, if all things be thus pre-ordain'd by Fortune? the good that is to come, and the evil that is to be suffer'd, will certainly present themselves without Orizons and passionate Entreaties, and so that Precept of the Gospel of *praying continually* would be a troublefom and insignificant Duty. Either how can that man fall upon any duties of Repentance and Humiliation, that overlooks his own Corruption, the propensity of his Nature to do evil, the slighted and neglected helps of Heaven, and meerly eyes a forcing Necessity, which like an *ignis fatuus* has led him into the Labyrinths of Sin and wickedness? He will not be ready to cry out, *Ille*

*ego*

*ego qui feci, I have done very foolishly, I have sinned and what shall I say unto thee, O thou preserver of men ; but he will rather cry out of a supreme Power and fatal Stars, which have made him take the way to Sodom and the Chambers of death.*

This Doctrine of Fate takes away all the Process of a Judgment: to what end shall the Almighty sit on his Throne, the Books be opened, Christ and his Assessours take their places, and call the kindreds of the Earth, to answer the Interrogatories of the Gospel ? all these Trials and Examinations would be as so many petty cheats and hypocritical formalities, if a man were a perfect Weather-cock that must turn only as the wind of Fate and Fortune blows him. It annihilates also in a great measure the torments of Hell, which are presumed to be very pungent upon the sense and consideration of mispent time, unregarded opportunities, neglected Grace, making light of Christ ; from hence proceeds that which we call the punishment of loss, the corroding and gnawing of that Worm which dies not, which as an acute sting shall torment the wicked to all Eternity. Now if it were so that a forcible Destiny (maugre all their care and industry to the contrary) had violently detrudd them into these infernal Dungeons, this would take away the foregoing Sentiments, and they would bewail only

only such a thing as a Manichean Deity, or a Planetary Influence, that had subjected them to these transcendent calamities; they would not condole their own viciousness, but cavil at an insuperable power that had plunged them into this state of Damnation. In a word, this Doctrine of necessity would totally deface a holy Conversation, and the practice of respective Duties to God and man; as it is recorded of *Tiberius*, that he was most negligent as to the Gods and Religious observances, because he was fully perswaded that all things came to pass by Fate and Destiny. But we might fill a Volume with cogent Arguments against such a nonsensical Doctrine, rather than a few Paragraphs; all that we shall further say, is only to answer that Objection founded upon *Acts* 2. 23. where it is said that Christ by the determinate Counsel and Foreknowledge of God was deliver'd up to the Jews, and so it was impossible but that the Jews should crucifie the Son of God, to execute and bring to pass the divine *Fiat* and Ordination.

Amongst the several Glosses of Expositors I cannot choose but close with that Note of Mr *Calvin* upon these words (though I must confess in other places he seems to be altogether of a different Judgment) but here he saith, *Ut concilium Dei ratione*

*Calvin, in locum.*

*non carere doceat Petrus, præ-*

*scientiam*

*scientiam ei adjungit sociam*; which is, *That God's Counsel or Decree may not want some good ground or reason, behold his Prescience is here annexed as a certain concomitant*; wherein he seems to make the Foreknowledge of God, if not an antecedent yet a social Cause of his Decrees: which indeed was the ancient Theology of *Jerome, Prosper, Fulgentius* and all the Fathers in a manner before *St. Austin*, who joyntly affirmed that Predestination was built upon foresight of good and evil; and with them do agree many of our Modern Divines, as *Sanctius, A Lapide, Grotius*, and then the sence of the place will be this; That Almighty God, when there was no Ransom for Man, resolved to give his own Son a Propitiation for us, and at the same time he foresaw, that when he should send his Son the impious Jews would bring him to an untimely death; yet he was willing to send his Son, to suspend his protection over him, and let him be a prey to their malice and fury, in order to the perfecting the great work of our Redemption; and so here was no Causality or Efficiency from God in order to this wicked Crucifixion, but the Jews acted voluntarily and incompulsively in the management of this Crime; he did not necessitate their Wills, but only foresaw the malicious product thereof, he did not make them wicked, but foresaw their prevarication. And  
 whereas

whereas many lay a great stress upon the Prescience of God, as if, because things cannot be otherwise than God sees them, therefore they are ready to talk of a certain Theological Fate, as some more nicely determine, yet we may safely and soberly conclude, that this foresight doth not in the least necessitate to Crimes, disturb the order, method and actions of the rational Creature, or do violence to our Faculties; for if God see *Judas* to be a Traytor and a final impenitent, he sees in like manner all the Intrigues tending that way, the covetous bent of his heart, the desire of gain, his base ingratitude, and all other things subservient in that Conspiracy; and all the assistance he has from God is no more than that of ordinary Being and Conservation, God not forcing him beyond the bent of his natural Temper. If I look out at a window, and see a Ship violently tossed with winds, and a Rock hard by, I know by the Rules of Reason and Experience, that if she once come to dash upon the Rock, a Shipwreck will follow, yet my foresight has no causality in the Tragedy, but the boisterous winds and raging waves are mainly to blame: So it is in this case, as to God's Prescience and Man's Sin; if he takes the way to the bottomless Pit, and dashes upon the Rocks of eternal Ruine, he may thank the Waves and Winds of his own impetuous Passions,

I

which

which have hurried him to this misery, and acquit God who *is righteous in all his ways, and holy in all his works*: For those that lay a forcing necessity upon the Prescience of God, draw undue Corollaries from God's Perfection and Omniscience; as if because he knowing how things will be, he must necessarily make them so; when as we have an hundred examples from Astronomers, Mathematicians, &c. whereby we can see things manifestly to happen and ensue, and yet we are no way assisting or contributing to such Productions, but they spring from the energetical force and vertue of their own proper natural Causes.

Therefore, Christian, hold fast thy Religion, which commands thee *to work out thy salvation with fear and trembling, do good, hate the appearances of evil*; stand upon thy guard against thy beloved Lusts, neither embrace unlawful presented pleasures, as if God had designed thee first to sin and then to punishment; he that says, *Turn you, turn you*, has not determined that thou shouldst take the broad way that leads to perdition: He that says, *Why will ye die, O house of Israel*, has not by an arbitrary power ordered that thou shouldst lie first in sin, and then in eternal Flames: He that hath given thee so many promises and threats, so many helps and advantages, so many calls and invitations, does not  
secretly



secretly purpose that thou shouldst first drink iniquity with greediness, that thou mightest afterwards drink the wine of his wrath and fury for evermore. Look therefore to thy self, stand upon thy watch; Sin may be conquered, the devil repelled, a Victory obtained; beg the assistance of the Spirit of Christ, and fight the Lord's Battels, and accomplish a holy Warfare; there is no Decree, I warrant thee, that thou shalt be a Reprobate, and take up thy lodgings in mansions of Fire and Brimstone, except thou desert the Lord Jesus, and despise the Gospel of Salvation; thou servest a God that will by no means ruine thee if thou be not sinful, nor condemn thee except thou be guilty: believe his Oath when he swears he *delights not in the death of a sinner*, he cannot give thee a greater assurance than when he swears by his own Life and eternal Being; banish therefore from thy heart these thoughts of Necessity and Fatality, which supersede thy spiritual Activeness; but gird up the Loyns of thy mind, serve thy Creator in required Duties, break the bands of sinful Customs, imploring the help of Grace that thou maist *run and not be weary, walk and not faint*. Thou art not as the fallen Angels, sealed up under wrath and woe, or bound up by secret and invisible

*O beatos nos quorum  
causa Deus jurat, O  
miserrimos si nec ju-  
ranti credimus, Ter-  
tull. de poenit. cap. 4.*

Chains, thou maist be a Citizen of the new Jerusalem, Life may be obtained by Jesus Christ; therefore arise, be doing, and the Lord be with thee.

2. Another vain Tradition is this, Every man for himself; that is, every one is to mind his own concerns, to do good to himself; and as for others who it may be stand in need of that Charity, Civility and Acts of kindness, to which by the Law of God and Nature we are obliged, they slight and look a squint upon them; this Self-care and provision is the excellent Topick, and rare Maxim which they embrace; and if with the Jews they were to have Phylacteries and Scrolls with some noted and observable Doctrines inscribed on them, you should find these Nabals set down such Sentences as this, *Shall I take my bread and my water, and give to those I know not?*

This is that which makes so many Christians close-handed, and narrow-hearted, and go contrary to the great Injunctions of our

Religion, which bids us cast  
 Eccies. 11. 1. *our bread upon the waters, give  
 a portion to seven and also to  
 eight, do good to all, distribute  
 and communicate, to be much*

in acts of mercy, and to make to our selves  
 friends of the Mammon of unrighteousness, that  
 when we fail they may receive us into everlasting  
 habitations, Luk. 16. 9.

Now

Now this evil Contractedness amongst Christians makes us very unlike to the glorious God, who is pleased to do good continually, and to make use of all his Attributes for the good of mankind. At first he was pleased to make use of his Omnipotency, in the producing all those noble and incomparable Forms which our eyes behold ; he could have been happy in himself, but it pleased him to exert his power, first in making the Angels those *Sons of the morning*, as *Job* speaks, who continually attend the Throne of his Glory ; then by the same Omnipotency out of the dust of the Earth did he raise Man, that great world's wonder, that piece of rare Workmanship and Embroidery, in which God took more pains, as *Clement Alexandrinus* observes, than in the making of other Animals ; then appeared also the several Ranks and Orders of Creatures with which the Universe is stored. If the Almighty would have kept his Power to himself you had not heard of Angelical Beings, Humane Existences, the Legions of various Creatures, the Myriads of Stars and Luminaries ; but he was willing to shew his Almightyness in such stupendious productions, which to the strict Observer of natural Curiosities, (as sometimes *Galen* was) may

τὸ γὰρ ἀπὸ τοῦ οὐρανοῦ  
τοῦ οὐρανοῦ, ὅτι ὁ  
ὁ οὐρανὸς ἰσχυρὸς ἐστίν,  
Clement Alexand.  
in *Prolog.*

raise no little wonder and astonishment.

Remember we also how Almighty God lays out his Wisdom in the regulating and ordering of all things, so that there is nothing but a sweet Harmony and Concord in the Creation, all things observing their Stations, and those Decrees he has appointed them: If God should but one day give over the guiding of the World, the Universe would be an absolute *Chaos*, and Monument of confusion, the Sea would transgress its bounds, the Stars glide out of their several Orbs, the Elements would jarr and quarrel, and the whole fabric of the Creation miserably be displaced; nay the divine Wisdom is so assistant, that the wisest of men could not sway the Sceptre, rule Commonwealths, and order the several Societies and Communities of men

*Aeternus Deus, nisi tu vigilares, quam male esset huic mundo! ego miser venator, & ebrius atque sceleratus ipse Papa Julius: Sic Jacob. Revius de vitis Pontif. Roman. pag. 159*

without it; which made the Emperour *Maximilian* in the days of Pope *Julius* the Second confess ingenuously after this manner; *Eternal God, if thou should not watch and take care, how ill would this World be governed; I a miserable hunter on the one side, and*

*the wicked and drunken Pope Julius on the other side;* hereby intimating that the divine Wisdom and Providence was admirably seen in the management both of the Civil and Ecclesiastical Polity.

Conc

Consider we further the great Acts of God's Bounty and Goodness every day manifested and displayed; he is the great House-keeper of the World, and gives every one his portion in due season; he gives the former and the latter rain, makes the heavens bear the earth, the earth to bear the corn and wine, and those to bear *Jesreel*.

Hosea 2. 21.

'Tis said of God, that he gives the young lions meat, that he strangely provides for them: For where-

Psal. 104. ver. 21.

as the Lion has not swiftness, nor that accuracy of Smell to take his prey, God orders it, say some, so, that there is a certain kind of Fox which is his hunter and

Caterer, and when they are at a loss for sustenance this Cre-

Psal. 147. 9.

ature runs about and finds out provision for them: He also feeds the young Ravens. 'Tis

reported by the Naturalists,

that the Raven seeing her young ones white and unfeathered, for the space of seven days leaves them, and till

*Vix Deos Propitiari,  
bonus esto, satis illos  
colunt quisquis imi-  
tatus est, Sen. Ep. 95*

they begin to grow black will not own them, and in the mean time Providence, either by a Dew from heaven, or Flies that are thereabouts, or by a Worm arising out of their own Dung, nourishes them strangely, and so they are preserved: And *Pliny* and *Eliau* af-

firm that as soon as the young ones can fly, they banish them the coast where they were bred, and they are put to great hardship; only God is pleased providentially to order some thing for their support and maintenance.

*Luther. Colloquii  
penſal.*

And I cannot but insert *Luther's* Conjecture, who supposes that it costs God more in one year in meat for the Sparrows, than the Revenues of the King of *France* come to.

Now for a Christian to do good to none, but to consult only his own private Interest and Fortunes, makes him in his carriage to have no suitableness, proportion and conformity with that sovereign Majesty that gave him a Being, and who has left us this Precept upon record, \* *To be followers of him, and to be perfect as our heavenly Father is perfect*, Matthew 5. Ver. 48.

\* Sicut hoc locum non est aquitacionis, at similitudinis, non aequalitatem declarat, at equalitatem vel similitudinem, quantum viatores assequi possunt, & hic proponit Christus signum ad colendum &c. Sic Critici in loc. viz. Grot. & alii.

2. This narrow Principle in Christians makes them unlike to the Lord Jesus, who was kind to a Miracle, and communicative of Goodness; what did he not do for the saving of lost man? He did not consult his own ease and private welfare, but left the Presence-chamber in Heaven, the Bosom of the Father, the *Chorus* and Troops of Angels, and

and came into these lower Regions, and took on him the Nature of Man, and the Office of a Mediator : and 'tis expressly said of him, that διήλθεν ἀεγυρῶν, that *he went up and down doing good*, Act. 10. 38. One while you shall see him sitting upon a Mountain teaching the people, feeding their Souls, delivering such excellent Precepts as *Numa, Lycurgus, Solon* and the noted Legislators could never invent : Sometimes you shall see him helping Bodies, opening the blind Eyes, curing the Paralytick, making the dumb to speak, dispossessing Devils who had taken mens Bodies and made them their Lodgings and Repositories, and at the last he *gave his life a ransom for us*, in order to the compleating the great work of Redemption.

*Dedit n. bis Chr. istus  
corpus in cibum san-  
guinem in potum, a-  
niam in pretium,  
aquam lateris in la-  
vacrum, Bernard.*

Now, thou stony-hearted Christian, who wilt not lay out thy self for the good of thy Brother, see how contradictory thou art in thy carriage to this holy and divine, (the ever blessed Jesus;) therefore if thou expectest to reign with him when Time shall vanish and Eternity enter, *go thou and do likewise.*

3. We find all the Saints of God have been made up of Mercy and Kindness; *Abraham* run to meet the Angels and was glad of his unknown guests. And 'tis a pretty Observation

*Appellatur Sinus  
Abrahæ ob hofpita-  
litate[m] ejus, bonis  
fuis virtutes manent,  
fic Abrahamo ejus  
hofpitalitas Vide  
Mildon & Groti-  
um in Locum.*

Observation from *Luke* 16.  
22. that those blessed Regi-  
ons where the Saints lodge  
after their Souls quit these  
earthly Tabernacles, are sty-  
led *Abraham's Bosom*, by way  
of allusion to his Hospitality  
as the Learned observe. Lot

also was of the same Temper: *Job* made the  
loyns of the poor to bleis him, and clothed  
them with the fleeces of his wool; *Dorcas*  
made Garments for the Widows, and *Onesipho-  
rus* refreshed *Paul* and minitred unto him at  
*Ephesus*, 2 *Tim.* 1. 16, 18. And if we consult  
Histories we shall find the same abounding

Dr. Fuller's Eccle-  
siastical History.

Charity in others. 'Tis re-  
ported of King *Oswald*, that  
having given all the meat he

had left upon an *Easter-day* to indigent peo-  
ple, made the Plates of Silver to be cut in  
pieces and given to those that wanted the due  
Alms. *Edward* the Confessor gave a Ring to  
one that desired his Charity; my Author  
says it was St. *John* who sent it him again by  
a Pilgrim from *Jerusalem*. *Paulinus* Bishop  
of *Nola* gave away all his goods to redeem  
Captives, and a poor Widows Son being left  
unransomed, and she making great lamenta-  
tion, he redeemed him with his own bond-  
age, and became a Vine-dresser. I might  
be too large if here I should record the seve-  
ral



ral charitable actions of the Primitive Saints, as of St. *Cyprian*, of whom 'tis said, that after he was converted by *Cacilius*, he gave the most part of his estate amongst the poor, that he never turned the Widow or fatherless empty from him, having this golden Sentence in his mouth, *Nè dormiat in thesauris tuis quod pauperi prodesse potest*; Let not that sleep or rust in thy treasury, which may help a distressed man. The like is reported of *Chrysostom*, that even in his banishment when he was an Exile at *Cucusus* in *Armenia*, he employed the money sent him by his friends in redeeming of Captives. The like I might relate of *Basil*, *Cyril*, *Epiphanius*, and others; but these may suffice to let us see the gracious Temper of the Saints, who pitied Humanity, cast their bread upon the waters, valued not the wedge of Gold, full Coffers, the gilded dust of the Earth; but had an Eye to the exceeding eternal weight of Glory laid up for the Righteous. I shall say no more of this, but only present you with that Observation that was often in the mouth of a Reverend divine (my dear friend, now with God) who frequently would say, that amongst all the Sins the Saints of God were guilty of in Scripture, he never read that ever any of them was a covetous person; as if this Sin were di-

Agreeable with that saying of *Luther*, That he never found in himself a temptation to be covetous.

rectly

rectly contrary to a regenerated and renewed Nature.

And to give the noble Heathens their due many of them were exceeding open hearted and merciful : When *Cyrus* came to die he said, I have been a lover of man and merciful, and now I go to that Eternal Being that will reward me. *Vespasian* counted that day lost in which he had not done good to his friends. How divinely, may I say, did *Seneca*

give his advice in order to Mercy and Charity in his 95. *Seneca Epist. 95.*

Epistle he says, *We are all Members of one great Body, and Nature has made an alliance amongst us, seeing we are all made of the same Matter, and to the same ends and purposes, and has implanted in us natural sympathies and commiserations ; so that according to its constitution, he seems to be more miserable that hurts, than he that suffers.* And to

give *Julian* his right praise in this particular, we find him giving instructions to *Arfacius* one of the chief Priests of *Galatia*, that he should build Inns and places of refreshment for the poor and strangers, and in a time of famine provided great store of Wheat for the necessitous Inhabitants ; all which Examples like the men of *Ninive* to *Israel*, will rise up in judgment against us, if we think much to do good when 'tis in the power of our hand

*Sozom. Hist. Ecclesiast. Lib. 5. cap. 15.*

to

to

to effect it. And to say no more of this, do not all the Creatures of God, which ever and anon are subservient to our necessities, teach us this great Lesson of Mercy, Kindness and Humanity; the Sun affords Light, and Heat, and comfortable Influences, the Earth yields her fruits both for delight and necessity, the Springs of water affords us their refreshing streams; the Sheep cloth us with their Wool, the Birds lend us their Plumes, the Plants their Medicinal Vertues; all which seem by a silent kind of Rhetorick to commend this to us, to do good while we have time, not to monopolize the blessings of Heaven, or to hide our Talent in a Napkin, but to lay our selves out for the advantage of our Brethren, that our good Works may follow us to that awful Tribunal, and be Testimonials of our integrity, and evidence that we are not nominal Christians, but sincere practisers of our Lord's Injunctions.

*Demus Christo vestimenta terrena indumenta caelestia recepturi, demus cibum & potum secularem, cum Abraham, Isaac & Jacob ad convivium venturi, Cypr. de opere & elemos.*

Therefore good Christian, hold fast thy Profession against such Conclusions, and do good as much as in thee lies to all, especially to those of the household of Faith; let thy Prayers go up to the Throne of Grace for thy Brethren, and let thine alms refresh them; have not a confined narrow Soul, but be as Solomon,

mon,

mon, whose heart was as large as the sand of the Sea : Lay down this as a certain Maxim, Good deeds will never make thee poor. 'Twas

a true observation of ~~S~~omon,

Prov. 11. 24.

*There is that scattereth and yet increaseth : God by*

so doing is made thy Debtor, and thou layest up a Bank in Heaven, and by such liberality in all probability shalt meet with a reward in this Life : Hence it is that some have found Charity the best Policy to be rich, a Speech often used by a noble Person in this Nation, who said there were two ways likely to advance a man, either to get a good place at Court or else to be Charitable. To confirm

*Attica Bellar. part.*

*1, pag.*

which, I shall set down a Story cited by *Pontanus*, which he says he had out of *Sophronius*,

*Patriarch* sometimes of *Jerusalem*, to this effect : There lived at *Nisibis* a City in *Asia*, not far from the River *Tygris*, a Christian woman that was married to a Gentile, and their whole Estate being Fifty Crowns, says the man to the woman, Let us put out this to Usury, that so we may reap a little gain for the relief of our poverty ; the woman replied, With all my heart, but pray take my advice, and let us put it out to use to the God of the Christians, and he will repay us, he asked her where he might meet with him, she told him, that he had abundance of poor servants

Servants standing at the Church-porch, and if he gave it them, God would take it as done to himself: upon this account he gave the best part of the little Money he had to those poor and indigent people. After three or four months they spent the remaining money they had reserved, and being necessitous, quoth the husband to the wife, I have followed thy Directions, and have given away my goods, and yet the Christian God does not repay me; she answered, Wait with patience a little, and walk up to the Church, and see if any good may happen to thee: He walked about the Church, and amongst the poor, but none said any thing to him, only at his coming away he found a piece of money lying upon the ground; back he comes, and said, Dear Sister, I have done as thou commandedst me, but I have no answer, only I have found one piece of money; she replied, well, go buy us something, and God will provide for us: To the Market he goes, and buyes a little Fish, a Loaf and some Wine, and brought them home; as the woman was a cutting up the Fish she finds in it a precious Stone; it was very bright and transparent, and they concluded to go to the Jeweller with it; the man brought it, the Jeweller looked on it, and told him he would buy it: Well, said he, give me what you will for it; then, quoth he, I will give thee five Crowns  
for

for it ; the poor man overjoyed, what! five Crowns said he ; the Jeweller thought he spoke Ironically and understood the worth of it, Well, says he, then I will give thee ten Crowns for it, the Seller was silent, and thought he was still mocked ; the Jeweller offers then twenty Crowns for it, the man was still astonished, the Buyer comes up to thirty, forty and fifty Crowns ; the Seller then begins to think this was a stone of great value and prized it highly (as well he might) at last the Jeweller told him out three hundred Crowns for it : Home he comes in a rapture of joy to his Wife, told all that had happened, and says, O how grateful, how liberal is the God of the Christians! I lent him fifty Crowns and he has given me three hundred for it ; upon this account he turned Christian and was baptized. But suppose a man shall not meet with such a reward in this life, yet he shall be well paid in the world to come ; Christ who cannot lye hath told us, we shall meet with a recompence at the Resurrection of the Just, and the 25. of Matthew gives us sufficient assurance in this particular. I shall not think it unworthy my pains to set down that memorable Narration of *Synefius* Bishop of *Ptolemais*, recited by the same Author This *Synefius* had a friend a Philosopher named *Evagrius*, the Bishop labours his Conversion ; he scrupled many things in our Religion

ligion more especially, could not be persuaded to believe that Promise of receiving a hundred fold for what a man lays out for Christ; *Sinesius* laboured to satisfy him, persuaded him to become a Christian, and was baptized: After this *Evagrius* brings three hundred pounds to *Sinesius*, and tells him he was willing to give it to the Poor, if *Sinesius* would be bound for Jesus Christ that he should repay it him in another World, *Sinesius* sets his hand to a Bond and undertakes Christ should be his Pay-master. After a few years the Philosopher dies, and commands them to bury the Bond with him: Three days after the Philosopher appears to *Sinesius*, and bids him take in his Bond, for Christ had given him full satisfaction; they open the Grave, take the Bond, and find at the bottom of it a Confession newly writ as if it were with the hand of *Evagrius*, that Christ had fully recompensed him for his 300 pounds. This is also confirmed by *Cedrenus*.

If any shall think these unlikely and incredible Stories, though reported by men of worth and credit, they may as well quarrel with all Relations and Hear-says: God is marvellous in his works, and often now and then in an Age does some strange and remarkable Acts for the conviction of an incredulous World; but I suppose in the first Times of Christianity such things might be

K

more

more frequent, and I find Divines of very good note fully perswaded of the Relaters Fidelity in these Commemorations. I could add several other things for the confirmation of this, viz. The certainty of a Reward that accompanies Charity in divers other Instances,

*Photji Bibliothec. in  
excerptis Greg. pag.  
484.*

as that noted one of Gregory the Great, which Photinus tells us of, who one day had invited Eight poor persons to dinner, and when they were set down there proved Nine; the Bishop was very willing and desirous to know who he was, and conjured him after dinner to declare the truth; he told him at last that he was the Beggar who was relieved by him three times in one day without grudging; but verily (quoth he) I am an Angel, and Almighty God for thy Charity has commissioned me to be thy Guardian and Attendant while

*Eccles. 9. 7.*

*Dicit Solomon per Spiritum propheticum futurum est ut sic dicet Dominus mundi omnibus justis ante se constitutis, Vade, gusta vinum quod repositum est tibi in horto Eden, i.e. in Paradiso, pro pane Uvino qua dedisti pauperibus, Drusus.*

thou shalt have an abode here below. The Jews in the Targum expounding that place of Ecclesiastes, where 'tis said, Go and eat thy bread with joy and drink thy wine with a merry heart, say that Solomon here by a prophetick Spirit speaks the language which God will say to the just at the last day, viz. Come ye just



just ones, and refresh your selves with delights which I have laid up for you in the Garden of Eden, or in Paradise, for your bread and wine which you have given to the poor and needy. I shall conclude this with the

Observation of St. Jerom, who publickly avouched that he never knew a man die an ill death that exercised works of Charity; for, quoth he, there be many intercessors to God for him, and 'tis impossible that the prayers of multitudes should not find acceptance. Let us therefore do good and communicate, knowing that with such sacrifices God is well pleased.

Non memini me legere malū morte mortuum, qui libenter opera charitatis exercuit, multos habet enim intercessores, & impossibile est multorum preces non exaudiri, Hieron.

3. Another vain Tradition is this, That if a man repent a little on his Death-bed, do a charitable act or two (if he be able) go away quietly he shall be undoubtedly saved. And with this cheat thousands beguile themselves, take not care to leave their habitual wickedness, or addict themselves to the service of the great Creator; but vainly hope, that though they be notorious Criminals, Traitors to the Divine Majesty, yet at the last they will throw down the Arms of their Rebellion, beg pardon, plead the Merits of Christ, and so they question not but to escape the stroke of the destroying Angel, and the second Death.

But for a man thus to encourage himself it

K 2

gives

gives a lye to the whole Book of God, which entails Happines upon practical and habitual Holines, telling us in exprefs terms, That

Rom. 8. 13.

*if we mortifie the deeds of the flesh we shall live, if we do the contrary we shall die; that*

Hebr. 9. 9.

*God is the author of eternal salvation to all those that obey him; that God will be revei-*

2 Theff. 1. 8.

*led from heaven in flaming fire taking vengeance on them*

*that know not God and obey not the Gospel of Jesus Christ.* Now if the Scriptures be the unchangeable Decree of the glorious God, (like the Decrees of the Medes and Persians irreversible) if what is said here be an unmovable Verity when Heaven and Earth shall pass way, and confess their ashes at the general Conflagration, then these are vain Fancies of presumptuous and credulous Souls, elusory Opinions which assert future Happines, without the practice of Piety and Holines. The

*Philip de Commin.*

Burgundians (as an Historian tells us) were miserably mistaken, when they took a

Field of tall Thistles for an Army with Lances and Spears; and *Aldana* a Spanish Captain took a Herd of Cattle for the Turkish

*Goulers.*


Troops, gave fire to a train of Gunpowder, and blew up

the famous Castle of *Lippe*, with Towers and Cannon

Cannon and Magazine, and gave by this means liberty to the *Bassa* to enter *Transylvania*: Such and worse mistakes will they have at the last, who bottom themselves upon such airy hopes and unwarrantable assurances, that they shall come well off when they act the last Scene, though they have served Satan and a commanding Lust in their healthful days; such persons will I fear prove like the mother of *Sifera*, who, when 'twas asked why *Sifera* stayed so long, they hopefully answered viz. her Ladies, and she in like manner, that it was because they had taken great spoil, and were busie in the divisi-

on of it; whereas *Sifera* was Judges 5. 30. dispatched with a Nail and Hammer in *Jaels* Tent; So these who think handfom Excuses and Evasions, a little Contrition or forced Humiliation will bring them off, will find (I fear) a Nail and a Hammer, the just severity and indignation of an angry God, because they have loytered away their precious time and golden opportunities.

2. Such vain Resolutions are altogether inconsistent with the nature of true Repentance; for I do not fully correspond with that Definition of Repentance which some give, who say 'tis a hearty sorrow for Sin, though I truly acknowledge that such a kind of Sorrow is an effect, result or concomitant



of Repentance; but Repentance in its true Notion is, a Change of the whole man, when, as the Soul (upon a serious conviction and deliberation) likes the Ways of God and Religion, as adapted every way to its temporal and eternal Happiness, and upon reasonable Motives dislikes the ways of ungodliness, as destructive every way to its attainable and desired Felicity, and so it takes in all the Faculties of the Soul; the Understanding judging the Laws of Christ as most rational and equitable, the Will submitting to Christ's Regiment and Sceptre, and owning him as its Lord and Governour, and the Affections in their proper places, shewing themselves interested and concerned in this holy Regeneration; Love and Desire is no more worldly, carnal, sensual, but holy, spiritual, refined, fixed upon the most excellent Objects of God, Christ, Saints and those unconceivable Pleasures which are at God's right hand: Our sorrow is not some worldly misfortune, miss of preferment, a sudden casualty or an accidental disadvantage; but that we have provoked the eyes of the Lord's Jealousie, and have so late entred into the Lord's Vineyard: Our fear is not some frail mortal potent Adversary, a future Disappointment; but we fear him who sits upon the Circle of the Heavens, and whose Kingdom and Supremacy is over all. Thus Repentance and Conversion are synonymous

mous and coincident, and presuppose one and the same thing in Scripture-notion, according to that in *Acts* 3. 19. *Repent and be converted, &c.* where Repentance and Conversion have one and the same signification; and if Repentance be such a Change of the whole Soul (as we have declared) then we ought to remember that it is not an instantaneous Act, a work suddenly performed, but a Disposition requiring long time and serious reflexions; the Understanding must have time to judge and contemplate, the Will consult and ponder before it comply and embrace, and the Affections see complacency in the Object before they exercise their respective Passions: but how can this be done in so short a space as is oftentimes betwixt sickness and death; the Cunctation of *Fabius* and not the Celerity of *Cæsar* is here required. Therefore those that think Conversion can be performed suddenly (extraordinary cases excepted) must not command my belief; for God usually goes gradually to work in this great Enterprize, and rashness and precipitancy in this case, too often ends in deceit and hypocrisy.

But further, when men pretend to repent at the last or in a time of sickness, I presume 'tis rather an act of Fear than any thing else; for men usually hear and are under Convictions even from natural Conscience, that at

the last day of Death a man must play his last Game; they have sentiments and apprehensions of appearing before an awful Tribunal, a severe Majesty, who will require of us an account of our Stewardship, and make us answer to abundance of Interrogatories concerning our former Conversation; and this startles even the best of men, except God strike in and clear up some special Evidences in this dark night of Dissolution. Now a Sinner coming to meditate of these things, That God will call all before his Throne, that neither the greatness nor meanness of Mortals shall be an Argument for an Exception or Non-appearance, that 'tis not the Clifts of the Rocks, the depths of the Sea, the vaults of the Earth, or the thickness of *Carmel* can shrowd a man from this Examiner: then great are the thoughts of a mans heart, his lips tremble, his belly quivers and rottenness is ready to enter into his bones, and he then cries out with the Jaylour, *What shall I do to be saved?* How shall I escape everlasting burnings? and then his startled Soul would gladly fall upon something which may keep off feared wrath. Thus 'tis reported of *Galerius*, who had been an enraged Enemy against the Christians; yet at the last, when he was invaded by a verminous Ulcer in his secret parts, which did evaporate so contagious and pestilential a smell, that his Physicians,

ficians, not being able to endure the Stench thereof, fell down dead before him: he, apprehending this to be a Judgment of God upon him to retaliate the Tortures he had inflicted upon the innocent Christians, began to relent, gave commandment for the cessation of the Christian Persecution, and confessed the Equity of divine Justice in these proceedings. But I may say, *Is not the hand of Joab here?* is not this the effect of Fear rather than any thing else? Persons in this case and circumstances are like men ready to drown, that catch at every small twig; so now, being ready to drop into the infernal Pit, they fall upon some petty duties of Humiliation and Contrition. Such are like *Pharaoh*, who when the rattling Hail and terrible Thunder was abroad, then he called for *Moses* and *Aaron*. But how much such general acts of Repentance will be accepted I shall not be bold to determine, the Scripture seems to require not a necessitous, but a free and voluntary Service, and would have us not to resemble the Horse and Mule, to whom the Whip and Lash are the only motives and incentives to obedience.

Again, at Death and Sicknes men leave not Sin out of choice, but necessity, they are not able to *make provision for the flesh to fulfil the Lusts thereof*; the Hand that removed the ancient Land-mark, that smote the Neighbour

bour secretly, that with *Ephraim* held the Balances of deceit, is now trembling, unactive and paralytick; the Eyes, that looked upon no other objects but celebrated Beauties, or gazed upon the neighbour's Vineyard, and were the Windows of the Soul to let in Sin, are now heavy, dusky, clouded with fumes and vapours, dim with the shadow of approaching Death; the Ears that delighted in Musick and Harmony, Consort and melodious noises, are deaf and unapprehensive, and if he hear any thing, 'tis as *Jerome* thought he usually heard sounding in his ears, *Surgite mortui, Arise you dead and come to Judgment*; the Palate, that could so well relish Dainties, taste the generous Wines, that was critical as to Sawces and other subservient Appendixes of Riot and Luxury, now has lost the discerning Faculty, the digestive Vigour is abated and depraved, and Nature is in such an inverted posture, that what before it earnestly embraced, is now perfectly loathed. The Tongue that uttered the ranting and daring Expressions, now cleaves to the roof of the mouth; and he whose Feet were swift to shed blood, lies like a lame *Mephibosheth*, so that he is not able to go to his haunts of pleasure, as in the days of Vanity. Now this is not a leaving of Sin, but rather Sin leaves us, because we are not in a capacity to give it entertainment, and our Lusts are like those



those that remove from an old crazie falling Cottage, and seek a better Habitation: This parting with sin is not an act of choice and voluntary, but violent, forced and constrained from bodily weakness and natural impotency.

3. A Disease often comes suddenly, and gives no warning, and makes Repentance impossible; one is swallowed up with a violent Wave, another perishes like the Children of Job by a Contignation, a sudden Stab sends another into the Regions of separated Souls; *Anacreon* dies

*Plin. natural. Hist.  
lib. 7. cap. 7 & 53.*

by the Kernel of a Grape, *Fabius* by a hair in draught of Milk; some die for joy, as *Chilon* the Lacedemonian when his Son was Victor at the Olympick Games; some by shame and sorrow, as *Diodorus*, not being able to solve a lufory Question: The Legat of *Rhodes* having made a curious Oration, fell down and expired immediately, and *Aulus Pompeius* died as he saluted the Gods in the Capitol. Thousands of such Examples may be produced, which plainly shew, how that a man that intends to be a future penitent may be prevented. A man thinks on his Death bed to pray and importune Heaven, and a Disease, as an Apoplexy comes, and tyes the Tongue, spoys the Senses, preys upon the Intellectuals, and with this rapid Torrent men are carried into the dead Sea, and

so

so perish presently, finally, and irrecoverably. Or it may be, if the Disease be not so quick and acute, yet the pains are so strong and violent, that Prayers are turned into Complainings; a man by increasing dolours is full of tossings from the time of repose to the dawning of the day, so that when he should send up prayers and supplications, by reason of the predominancy of the Distemper, he makes a wailing like the Dragons, and a mourning like the Owls; with the Shunnamite he cries, *My head, my head*, or with the Prophet, *My bowels, my bowels*: O, says he, *Is there no Balm in Gilead? Is there no Physician can prescribe a Remedy? Was there ever any sorrow like to my sorrow? I am the man that has seen affliction, and all thy waves and storms have gone over me*; and as he is not fit at this time to discourse concerning Bargains, sealing of Contracts and Evidences, so 'tis not a fit time to give diligence to make calling and election sure, or to strike a Covenant with the holy One of Israel: All that a man can do then is only to have some slight desires, transient wishes with *Balaam*, bemoaning Ejaculations, and those take up the little time usually we have till Death close our Lips with silence, and put a period to Life and Motion. Therefore Christian, whosoever thou art that readest these Lines, be not so unwise as to neglect the season of Grace and time of Visitation, profered opportunities,



tunities, with vain hopes that these great achievements shall be done when thy days hasten to a Conclusion and Death approaches. Alas! this Destroyer comes unawares often, marches furiously like *Jebu* the Son of *Nimshi*, gives no warning, sends no summons, uses no Capitulations; but like a violent Hurrican throws down these Clay-cottages: So that a man postes away into the Confines of Eternity, and is at Heaven's Tribunal, when (it may be with the Fool) he thought to have spun out many years upon the Stage of the Earth. Now therefore fall upon the great Duties of Faith and Repentance, mortifie thy Lusts, abandon thy sinful Associates, hoise up Sail for the Haven of eternal Rest; give no sleep to thy Eyes, nor rest to the Temples of thy Head, till thou be reconciled to God through the Blood of Jesus: *Go and take words to thy self and say, Turn thou me and I shall be turned; take away all mine iniquity and receive me graciously; remove my sins as a thick cloud from before thy face, and do not, O Lord, execute against me the fierceness of thy wrath, neither return to destroy me, because thou art God and not man.* Plead the Satisfaction of Christ, the Merits of the great Reconciler, the kind deportment of the Father to the dissolute Prodigal, and leave not wrestling, with *Jacob*, till thou obtain a blessing: Let these things be first heeded and timely regarded, lest

lest thy Sun do set suddenly and thou lie down in sorrow, and shalt be forced in the infernal Vault to wish, *O mihi prateritos, &c.* *O that I had time again* ; O that I were upon terms of Reconciliation with God once more, O that I were again a Probationer for Heaven, and had but the least of my neglected Privileges, when alas, it is too late, the Decree is past, the Doom irreverfible, the Door shut and the Bridegroom gone in, and the Angel sworn *that time shall be no more*, and a never-to-be-retrieved Eternity has taken poffeffion of our Time, Seasons and Opportunities. Be wife therefore on this fide Hell and the Grave, and *mind the things that belong to thy peace before they be hid from thine eyes.*

Though this I will add in the laft place, I will not fay whatfoever the Sinner does on his Death-bed is ufelefs and insignificant (as I am not for Origenian Fancies, as that there is fo much Mercy in God that he will be kind to the Devils after certain Periods of Time, fo no more do I defire to fpeak of the Naturalnefs of God's Vindictive Juftice ;) *For who has known the mind of God, or who hath been his counfeller? his mercy reacheth to heaven*, and is like the great Deep bottomlefs and unfathomable ; only according to Scripture we cannot promife Happinefs and a freedom from the Second Death where there has  
not

not been a holy Life preceeding, and the practice of Christ's Institutions ; only that God who has set Laws to the reasonable Creature, may dispense with them or put them into execution as he pleases. And the Anci-

ents (except those that were of the Novatian way) were very charitable when they saw men repent at the last, and hoped the best ; and *in articulo mortis*, when men were ready to leave their stations here, did relax Church-Censures and punishments, and received such into their Communion (some special Cases only excepted) as may be seen by those that will peruse the Canons of Councils

and the Fathers Writings. Therefore if there be any that *in extremis*, at or near the hour of his departure, is much grieved for his sin and trespasses, and with the Ninivites cries mightily to God, and importunes with more than ordinary ardency the favour of a provoked God, far be it from me (notwithstanding all this) to rank him among the Reprobates ; neither according to the Rules of Scripture, or the nature of Repentance, dare I say he is certainly saved, but shall wave all definitive Sentences in this particular, desiring every

*Nec serum est quod verum, nec irremissibile quod voluntarium & quacunque necessitas cogat ad penitentiam, neque quantitas criminum, nec brevis temporis, nec hora extremas, nec vita enormitas, (si vera contritio si pura fuerit voluptatum mutatio) excludit a venia, Cyprian. lib. de Coen. Dom.*

every good Christian to mind the time of his own Visitation, and leave such an one to stand or fall to his own master.

4. *Another Vain Tradition is, That when a man begins to be Religious then he grows melancholy; he must bid adieu to all his pleasures and contentments, lead a doleful and disconsolate life, like the Owl in the desert or the Pelican in the wilderness.*

But this is a notorious Falshood, our Religion does not hinder our joy and tranquillity, for it bids us *rejoyce in the Lord, and joy in the God of our salvation*, and one of the fruits of the Spirit is Joy, and Peace, which usually are a Believer's concomitants. 'Tis true indeed Religion limits that carnal Joy, those sensual Pleasures, those unlawful dilations of the Soul, but sober refined mirth and gladness it promotes and furthers; and what is there no joy but what proceeds from Masks and Balls, from Riot and Luxury, from midnight Revels and profuse Banquettings? Is there no pleasure but what *Epicurus* likes, as Wine and wanton Dalliance, curious Dishes, generous Liqueur, jovial Company? Yes surely, there be intellectual Joys which are fit for Souls and spiritual Essences, which are much more sprightly and vigorous than these faint and short-lived Comforts which arise from Lust and Sensuality. Does not a Philosopher take more satisfaction, as a Platonist

in

in his *Ideas* and Speculations, and *Archimedes* in his Mathematical Rarities, than ever *Sardanapalus*, *Philoxenus*, *Anacreon* did in their Bowls of Wine, Beds of Roses, multitudes of Concubines, and such like corporeal Delights? A contemplative Athenian has a more lasting Joy than a delicate Sybarite, and he would not quit his speculative Solaces, for the blandishings of Sense, the Musical Airs, and the embraces of *Venus*, which the more dissolute Grecian prizes and extols : So a Christian, he can meditate upon the Divine Majesty together with his glorious Attributes, his Acts of Omnipotency, his providential Dispensations, his superexcellent Goodness, his exact Justice ; he can with the longing Angels pry into the Mystery of Redemption, and behold the depths of God's Love and Wisdom, the Emanations of his Grace and bounty, the sweet Contrivances of Heaven in order to the saving of sinking Mortals : He can meditate upon the excellency of Commands, the sweetness of Promises, the strictness of Threats, the Sabbatical Rest and the pleasures of Eternity, which the Epicurean Sect never comprehended ; here he can please himself and recreate his comprehensive Soul ; these are *Nectar* and *Ambrosia*, when these earthly pleasures are gross and seculent, which the Soul looks upon as Husks and courser fare, in respect of these Viands of Rational and Noetical de-

L

lights,

lights, these are the Garlick and Onyons in respect of these spiritual and Angelical dainties.

That a Christian is a joyful man, let us first consider, who is it that can chearfully behave himself in a cloudy day? Let a disaster happen to a carnal Worldling, he hangs down his head like unto a Bulrush, he grows faint and pale, pensive and melancholy, like a disappointed *Abab* when he could not have *Naboth's Vineyard*; but the Servant of God is lively and joyful under the greatest pressures. Saint *Paul* knows that bonds and afflictions abide him at *Jerusalem*, but he matters not; the perils of the Sea, the perils of Robbers, Shipwracks and Conspiracies all tend to make him miserable, but his vigorous Soul contemns and triumphs over them: These are the Eagles that confront Tempests and Thunders, Storms and Commotions; Come, says *Luther*, when all went wrong and he heard of mischievous contrivances against the Church, let us sing the 46. Psalm, *The Lord of hosts is with us and the God of Jacob is our refuge*. *Paul* and *Silas* sung in the prison, and *Hawkes* clapt his hands in the flames. Wicked men are like the sensible Plant, which, if touched by external force, contracts its leaves and shrinks considerably; so let them be touched with some casual disaster, their *Musick* is turned into howling; and their organ into the voice of them



them that weep, but a true Christian can lift up his head with joy, sing like the Nightingale, though thorns be at her breast, *si fractus illabatur orbis, if nature be inverted, and the pillars of the earth tremble, if the fig-tree do not blossom, and there be not fruit in the vine, the labour of* *Habakkuk 3, 17.* the olive perish, &c. yet with *Habbakkuk* he can rejoice in the Lord, and joy in the God of his salvation.

Who is it also that can be merry at death? take the Gallant that has gratified his Lusts, that has crowned himself with Rose-buds, that has ranfack'd the Creation to please his luxurious Appetite; let Death come, then he shrugs and trembles, his guilty soul dreads an arrest, and nothing is so dismal and ominous as an approaching dissolution; then you shall see a *Saul* aghast and dispirited, when he is told by the Phantasm, raised up by the Witch of *Endor*, that he shall cease to be; this is as the *Mene-Tekel* to *Belsbazar* which makes the Joynts of his Loins to be loosed, and his Knees to smite one against another; but to a Saint of God the thoughts of his departure are not troublesome and vexatious, he kindly entertains this Angel of death, as *Lot* those that came to *Sodom*; though *I walk*, says *David*, through the Region of the Valley of Death, yet will I fear no ill; *Moses* never muttered when God said go to Mount *Nebo* and

L 2

die

die there: *I thank God*, said the Martyr, when he approached the Stake, *I am not far from my Father's House*; in like manner *Rivet* when he came to die, affirmed chearfully, *though I lay down this Tabernacle for a while, yet it shall be raised again in glory*; out of an holy longing to be with God such persons cry, come Lord Jesus come quickly, why do the Wheels of his Chariots stay so long? the true believer sayes of death as *David of Akimaaz*, *he is a good man and brings good tidings*, his message is, that now I shall be freed from care and sollicitudes, from troublesome Neighbours and dangerous temptations; now shall I have my Nuptials celebrated, and take possession of the Inheritance of the Saints in life; now shall my sackcloth be turned into Robes of glory, my Complaints and Elegies into Hallelujahs and Gratiulations; I shall not taste any longer of the waters of *Marah*, but have the blessings of the upper Springs; I shall not be fed any more with the bread and water of affliction, but shall eat of the tree of life in the midst of the Paradise of God, and drink of the new wine of the Grape with my Saviour in his Kingdom: Hence they say with *Hylarion*, *Egre- dere anima mea egredere*, go out with chearfulness, O my soul, and take possession of the purchased Inheritance; they sing and rejoyce speaking thus as it were to their flitting souls,  
awake,

awake, awake, Deborah awake, awake, utter a song, arise Barak, and lead captivity captive, thou son of Abinoam; and as they are not terrified with the thoughts of death, so neither are they afraid of Judgment, they dread not the Revelation of Christ, the sound of the last Trump, or the voice of the Arch-Angel, the valley of *Jehosaphat*, the opening of the Books, and the irreversible Dooms: For then their happiness shall be compleated, then shall they be solemnly cleared and acquitted, and shall shine like the brightness of the Firmament, and like Stars for ever and ever.

But further the true Christian has cause to rejoyce, if we consider a fourfold advantage that he has above the wicked and prophane, viz. he has the smile of God, the sweet of the promises, the sealings of the Spirit, and the solaces of a good conscience.

1. He has the smile of God, the Almighty looks upon such an one with a chearful aspect and a pleasant brow, he lifts upon such the light of his countenance, and this does wonderfully ravish the soul; O the light of the earthly Sun how does it guild and varnish the Creation, raise up the dumpish plants, and revive all sublunary Beings; but what is this to a Ray of Heaven, to a glance of God's Eye? this banishes a disconsolate Night, clears up a gloomy Morning, and as the little Insects sport themselves in Sun-beams, so the soul is

full of joy upon these irradiations; give me this says the soul, and take you the numerous Flocks, the increase of the Fields, the laden Clusters, the fat and thriving Olives, the Kidneys of Wheat, and the pure blood of the Grape; *take you*, says the Spouse, *the Gardens of Spices, the Rose of Sharan, and the Lilies of the Valley, Lord lift upon us the light of thy countenance, and this is more than if Corn and Wine increased*: And who can be sorrowful or dejected when the great Potentate of Heaven is so favourable and propitious? Can the Courtier be melancholy when the King makes him an object of his love and complacency? Can there be an *Egyptian* darkness when the Sun of Righteousness sends out such pleasant Rays? Can the soul be pensive when the God of comfort and consolation does accost her? No surely, this is a joy exceeding sensual Recreations, more florid and blooming than the joy of Harvest, and greater than that of those which divide the Spoil.

2. They have the sweet of the promises, the Gospel is like unto *Solomon's* Bed paved with love, full of sweet and consolatory promises, the word of life is interwoven with these Flowers and Gems; the Scripture is a Shop furnished with such rich and inestimable Cordials, these promises are as the dew of Heaven, and the drops of *Hermion*, the distilling

ing Honey-comb, and the Grapes of *Escol*; here is the balm of *Gilead* against the stings of the fiery Serpent, the Water-brooks for the panting Hart, the heavenly *Manna* for the hungry soul, and what not? Now the soul can go from promise to promise, as the Epicurizing Bee, from Flower to Flower, and satiate it self with delight and sweetness: The Naturalists tells us of several Creatures that in any Maladies apply them-

selves to various plants, Nature playing the Physician

*Plutarc. de Solert. Animal.*

and appointing a prescript; so when the soul is under any evil dispensation or sad providence, a Christian can apply himself to the promises for support and refreshment; Is Satan busie? Doth he shoot his fiery Darts? Doth the great Leviathan threaten? Doth he labour to winnow us like Wheat with St. Peter, or to buffet us with St. Paul? then the soul hasts away to the promise,

2 *The God of peace shall shortly bruise Satan under your feet.* Rom. 16. 20.

What, does an Enemy invade the pleasant Land? And are they ready to turn the Garden of *Eden* into a desolate WilderNESS? Are the *Chaldeans* and *Sabeans* upon their march? Do mens hearts fail for fear of a people of a strange language and fierce countenance? Are their Horses hoofs like unto flints? And does the dread of them cause men to run to the

cliffs of the Rocks, and the tops of the ragged Rocks? Then a believer can stay his soul upon that promise to *Jeremy*,

*Jerem. 15. 11. = Verily it shall go well with thee and thy seed, and enemies shall*

*use thee kindly in the Land of Captivity:*

What, is thy Family but poor in *Manasseh*?

Is there but a little Meal in the Barrel, and

Oyl in the Cruse? Hast thou a numerous Is-

sue? And is thy careful soul under doubts

and anxieties how they shall be provided for

in future times? Well there is a promise which

the fluctuating Christian may fix himself up-

on, made to *Abraham* the Father of the faith-

ful, *I will be thy God and the*

*Gen. 17. 7. = God of thy seed after thee:*

What do Friends and Rela-

tions forsake thee? Do Acquaintance cast

*=* thee off like a smitten and a wounded Deer?

*=* So that thou lookest on the right hand and

there is none to help thee, and on the left

hand and there is none to take thy part, then

a believer applies himself to and embraces

that promise, *I will never leave*

*Hebr. 13. 6. = thee nor forsake thee:* What

does thy outward man de-

cay? Dost thou find thy self ready to go to

thy long home, to the house appointed for all

the living? Do the strong men bow them-

selves? The Daughters of Musick cease, and

the noise of the Grinders grow low; so that

a man saies with Job, *my breath is corrupt, my  
 dayes are extinct, and the Grave is ready for  
 me*: Then the good Christian reaches these  
 promises against these death qualms; *We know  
 if the earthly house of this our  
 tabernacle be dissolved, we have* 2 Cor. 5. 1.  
*an house not made with hands  
 eternal in the Heavens; Bles-* Revel. 14. 13:  
*sed are the dead which die in  
 the Lord for (so saith the Spirit) they rest from  
 their labours, and their works follow them.  
 I will raise him up at the last  
 day*: And can that Spirit be John 6. 39.  
 melancholy that has these  
 pretious promises? Can that soul be parched  
 that thus draws water out of the Wells of  
 Salvation? Can that Spouse faint that has  
 these Flaggons and Apples to refresh her?  
 No surely.

3. They have the sealings of the Spirit,  
 and as a seal is used several wayes; so many  
 and singular advantages do they reap by the  
 spirit: 1. A seal is used by  
 way of impression; so the Ephes. 1. 13.  
 Holy Spirit in some degree  
 doth imprint the love of God upon the soul,  
 that as the spirit of bondage does stamp and  
 apply wrath and curses, so the spirit of adopti-  
 on does stamp and imprint grace, mercy, re-  
 mission of sins, and acceptation with God:  
 A seal is used by way of appropriation,  
 goods

goods sealed are set apart for the use of the owner ; so God does appropriate and set apart believers by his blessed spirit as his own Heritage , as a Royal Priesthood , a chosen Generation , a peculiar People , he seems to speak that language ; *These shall be mine when I make up my Jewels , and thus believers are sealed by it unto the day of redemption , Ephes. 4. 30.*

A seal is used again by way of evidence and demonstration , it shows and bears witness that such a thing was our act and deed ;

: *So the spirit bears witness with our spirits that we are the sons of God ;* and this I make no

question may be asserted without the least bordering upon Enthusiasm or phantastical Dreams , and no doubt but those who are the devoted servants of Christ, and make it their business to glorifie God in their Generations, in the discharge of their respective duties, do feel the comforts and breathings of this divine Paraclete, raising up their dumpish souls, and filling them with joy unspeakable and full of glory ; and how is it possible for him to be in heaviness who has made his soul a Temple of the Holy Ghost, that spirit of peace and joy ? of this man we may say he carries his Comforter alwayes with him.

4. They have the solaces of a good Conscience , they have a calm and serene spirit without



without storms and commotions, like the smooth Pacifick Ocean, which is a stranger to waves and turbulencies : Conscience is like the temperate Zone, where the Elements have an handsom Harmony ; it is like the Angel that spoke to *Zachary* with good and comfortable words : Hence there is a perpetual Sabbath, a continual Festival, a year of Jubilee ; a man eats his bread with joy, and drinks his wine with a merry heart, the Tabret, Harp, and Viol is in their Feasts, and the Instruments of Musick like to *David* yield not a more melodious Echo ; *This is our re- 2*

*joycing* (sayes St. Paul) even 2 Cor. 1. 12, the Testimony of our Consciences ; and when Satan accuses, and men condemn, and *Shimeis* curse, and the World strives to blast our reputations, and cast us down to hell, this raises us up on Eagles wings, wipes off calumnies, and by a secret *Apotheosis* does make a Malefactor a Saint and a Martyr ; Thus Saint *Austin* when he was accused by *Secundinus* the *Manichee*, made this reply, Let my Adversary think or forge what ever he please against me, yet I have a quitting excusing conscience, which internally cheers me, and so makes reparation.

*August. Epif. Con-  
Secund. Manichee.*

A wicked man if he have no external disasters, yet is *Magor-Missabib* a terrour to himself, like the raging Sea whose waters cast up mire

mire and dirt, *Judas* runs up and down with his thirty pieces of silver, distracted and discontented; *Cain* flies as a Vagabond from the presence of the Lord: *Dionysius* so

*Vide pag. 29.*

fearful that he burnt off his hair with Nutshells set on fire, because he durst not trust a Barber to shave him; *Domitian* so timerous that he walked almost continually in his Gallery, which he caused to be set with the stone *Plengites*, that by the brightness thereof (as in a Glas) he might see what was done behind him: *Theodorick* thought he saw in a Fishes head the Visage of one *Symmachus*, whom he had most unjustly murdered, *Conscientia peccati est formidinis mater*, conscience of sin is the mother of fear: But an holy man who pleases God, and has got his sin pardoned by the blood of Jesus, has no such frights nor dismal representations, but has a peaceable soul, and a quiet and sedate conscience, and can dolours arrest such a person who entertains so pleasant a Guest? Such a bosom Friend, such a delightfom Consort? no surely, darkness may as soon overtake the Sun, and cloudiness dull the twinkling Stars, and Luminaries of Heaven, as pensiveness and horroure can fasten on such a soul: Therefore Christians be not perswaded that Religion is an Introduction to woes and heaviness: No, the wayes thereof are wayes of pleasantness

Prov. 3. 17.

## Against Worldly Temptations. 157

*sanctness and the paths thereof are paths of peace, be but God's Servants and I dare promise you in the words of the Prophet,*

*Your peace shall be as the River,* Isaiah 48. 18.

*and your joy as the mighty*

*Stream, your boughs shall be green, and the dew shall lie upon your branches. You shall have a new name and a white stone*

*which no man knows but he* Revel. 2. 17.

*that has it. And your song shall*

*be this, lo this is our God we* Isaiah 25. 9.

*have waited for him, and he* Isaiah 26. 3. 4.

*will save us, we will be glad and rejoice in his salvation.*

5. Hold fast your profession against worldly temptations.

The World is a cunning *Dalilah*, it entices us with its lusts and allurements, and like the young man in the *Proverbs*, we are overcome with the enchantments of this *Jezabel*; when our souls should take the wings of a Cherub and mount Heaven, and with the soaring Eagle take our flight to the celestial Habitations, this poizes us down and clips our wings, impedes our motions and pious attempts. O thou Mammon of unrighteousness, how many Profelytes hast thou? O thou fawning *Jael*, how many turn into thy Tents? O thou woman of *Tekoah*, what alluring Parables dost thou propose? Hence a numerous company of unwary mortals are ensnared and seduced,  
sleep

sleep securely under thy shade, and cry out *bonum est esse hic, it is good for us to be here*, as if the footstool were more excellent than the Throne, our short conveniencies more desirable than the pleasures at God's right hand for evermore; thus we find *Demas* forsaking *Paul*, others counting gain godliness, the Mammon of unrighteousness the most adorable Deity, which while they pursue they oftentimes make shipwrack of faith and a good conscience; nay some are so bewitched with these sublunary trifles, that give them but a Vine, or a Figtree, or an outward accommodation here below, and they will peremptorily disclaim and give up their right and title to the New *Jerusalem* which is above; witness that Atheistical Speech of one of the Dukes of *Bourbon* in *France*, who openly said he would not give his part in *Paris* for that in *Paradise*.

Now the World in order to the ensnaring of us, presents these two Objections against the practice of Religion: 1. It tells us that if we make Religion our business, we shall be but poor, low, indigent, and fall into contempt and infamy; it is wealth gains men credit and respect, and sets them up above the Vulgar: To this I answer.

1. This is an untruth to say that all religious persons are poor and meanly provided for in the World; God is pleased to give to many  
of

## Against Worldly Temptations. 159

of his servants the dew of Heaven, and the fat of the Earth, the blessings of the upper and of the nether Springs: What should I tell you of *Abraham's* Herds, of *Jacob's* Flocks, of *Isaack's* Hundred fold in the Land of *Abimeleck*, of *Job* the most righteous and most rich man in the Land of *Uz*; and I doubt not but that *Cornelius* and *Dorcas*, *Gaius*, and *Onesiphorus* whose charity and communication to the Saints was so remarkable and exemplary, had a good share of these earthly enjoyments; we can produce many holy men that have had Vines and Fig-trees, numerous Flocks and Cattle upon the Mountains, whose Valleys did laugh and sing, and whose Presses did overflow with Wine, and have had that confluence of temporal blessings, that men with *Balaam* have been ready to say, *How goodly are thy Tents O Jacob, and thy Tabernacles O Israel? As Gardens by the River sides, as Trees of Lign-Aloes which the Lord hath planted, as Cedar trees besides the Waters.*

Besides (suppose thou shouldest be poor) was not Christ and other brave men in the same condition? the blessed Jesus came not into the World as a secular Prince, shining with Pearls, glittering with Silks, overlay'd with Gold, and hemm'd in with a croud of attending servants; he had no stately Palace, no curious Viands, no musical Consorts, no odours of *Arabia* wherewith to perfume his Nostrils,

Nostrils, but laid in a Manger, conversing with Publicans and sinners, begging a little water of the Woman of *Samaria*, eating barley bread, feeding on a few fishes, riding on an Ass's Colt; nor were many of the Primitive Saints in a better state, wandering oftentimes up and down in sheeps-skins and goat-skins; *Peter* acknowledged Silver and Gold he had none, *Paul* working with his hands, many of his Disciples ordinary Fisher-men, and many of the famous Heathens have been in a necessitous estate: *Publicola* buried by a Contribution of money gathered for him; *Regulus* his Wife and Children maintained by his Friends, and the Daughter of *Scipio* had a Dowry given her out of the Chamber of the City of *Rome*: And if such high and excellent persons had such low and mean Fortunes, be thou content; *Non cuivis homini, &c.* It is not for every man to climb Mount *Pisgah*, and to have his lot in a plentiful *Canaan*, to lay up Gold as Dust, to have the Riches of the *Indies*, and the Fortunes of *Cesar*; for according to the methods of general providence, there must be high and low, rich and poor, bond and free, the lesser Sporades as well as the Stars of the first Magnitude, the small Ant as well as the great Behemoth, the Thistle as well as the Cedar in *Lebanon*, the small Rivulets as well as the comprehensive Ocean.

Again,

Again, God keeps many a Saint sharp, for excellent and advantageous ends; fulness and plenty oftentimes usher in neglect of God; and security: when *Jeshurun* is fed to the full, then he lifts up his heel against his Master; and we are ready to slight Heaven, to pitch our tents on this side *Jordan*; supposing *Jazer* and *Gilead* to be more commodious, than the Land of Promise. Therefore God gives Meat to satisfy Hunger, not to gratify thy Curiosity; Drink to quench Thirst, and not to please thy affected Palate; Cloaths to cover thy Nakedness, and not to be Promoters of Pride and Vanity. If thou hadst plenty, (ten to one) thou wouldst begin to Epicurize; to wax fat, to forget the God that made thee, and to neglect the Rock of thy Salvation; therefore God doth moderately dyet thee, that thou maist not grow a wanton Sodomite; or a lazy Sidonian; but an abstemious Reckabite, and temperate Christian: and so maist be more fit for the service of him that gave thee a Being, and sent thee to labour in his Vineyard. To this purpose the story of *Enlogius* is remarkable, in the days of *Justinus*, about the Year, 528. He was a Stone-cutter in *Thebais*, but very Charitable and Religious: Upon a time a Hermit came to his house, whom he most kindly entertained; to make him some recompence,

Paul Syll. lib. 3. cap.  
48. Quot by Causb c.

M

the

the Hermite was very importunate with Almighty God, that he would make *Enlogius* a rich man; which was granted: And upon a time, as *Enlogius* was digging stones, he found a great Treasure. After this, he leaves his Trade, and goes to *Constantinople*; and in process of time, gets to be Captain of the Guard to *Justinus*: There he addicts himself to all Riot and Luxury. The Hermite was commanded by God to go to him, and to see if he could reform him: Away he goes to *Constantinople*, and after a long and a tedious attendance, speaks with him; but was requited with blows for his admonitions. Afterwards *Justinus* dies, and *Justinian* succeeds; *Hypatius* and *Pompey* raise a Conspiracy against the new Emperour: *Enlogius* takes their part; but at last they were all conquered, so that *Enlogius* was glad to run for his life; and all his Goods were confiscated: He retires to *Thebais* again; and being in great Poverty, falls to his old Trade: The Hermite comes again to him, and found him cool, more mild and patient, than he was at *Constantinople*: He intreats the Hermite, once more to implore God for an amendment of his Estate: The Hermite refuses, and tells him, he plainly saw Poverty was the fittest condition for him; for if it were otherwise with him, he would suddenly fall into his old Extravagances and Debauchery.

But



But further, Another reason why God gives many of his people mean Enjoyments here, is to endear Heaven to them, and to make them willing, quietly to depart from this Vale of misery. A man of pleasure cleaves to the World, as *Ruth* to *Naomi* ; there is a sad parting betwixt them, a passionate farewell, to bid adieu to rich Mannours, delicate, fair, numerous Attendants, stately Palaces : *Hæc sunt quæ faciunt nos invitos mori* ; These make us unwilling to die ; as *Charles* the fifth sometimes answered. Whereas the Christian that has been kept mean and low here, patiently retires and layes down this earthly Tabernacle, knowing that he has been only a Sojourner and a Pilgrim, that he never was Fortunes Favourite, or the World's Darling, and so he lies down in hope and expectation of better Enjoyments than he has met with in his Pilgrimage her below.

And it may be remembred how pleasant will Heaven be to the afflicted Christian, like Sun-shine after Rain, like the desirable Port to the weather beaten Ship, like the Father's House to the wearied Prodigal, like the Wells and Palm-trees at *Elim*, like the clefts of the Rocks and the secret places of the stairs to the pursued Dove: O how will the soul be transported, to exchange a poor Cottage for the glorious *Jerusalem*, ragged garments for robes of glory, a sheep-hook for a

M 2

Scepter,

Scepter, waters of *Marah* for the fountain of life, Vultures and birds of prey (bad Neighbours) for an Angelical Retinue, Mournings and Threnodies for Songs of *Sion* : O the extasie of such a soul ! will it not cry out with *Eſau*, *I have enough, come unto me all ye that fear God and I will tell you what he hath done for my ſoul* ; therefore Chriſtian do not thou ſhrug at affliction and poverty, or the dayes of adverſity ; at croſs diſpenſations, and mean treatment in the World ; others have been in the ſame circumſtances with thee, and ere long thou ſhalt be better accommodated, therefore cloſe up thy lips with ſilence and exerciſe contentation.

But the World objects to Chriſtians in the ſecond place, and ſays, what my Favourites have, is in fruition ; but the Riches and Advantages which you are likely to have, are only in expectation ; and 'tis good to be ſure, &c.

We answer, Chriſtians have not all Reverſion, but we have part in hand : God provides for Belivers Meat to eat, and Rayment to put on ; and feeds them as *Agur* prayed, with food convenient for them. *Is Eliab* glad to flee ? A Raven, though an indocible Creature, ſhall bring him meat. *Is Iſrael* in ſtraits ? rather than they ſhall ſtarve, Manna and Quails ſhall deſcend from Heaven upon them ; and the ſtony Rock ſhall ſend forth Streams  
in

in a parched Wilderness. Rather than *Lot* shall perish, God will provide a *Zoar* for him. The Meal in the Barrel, and the Oyl in the Cruse, shall be miraculously multiplyed to the Woman of *Sarepta*, till there be plenty in *Israel*. God raises up his people many unexpected friends, and they have unhoped and unlooked for Provisions. We read of *Musculus*, that he was brought to those straits, that he was glad to joyn himself to a Weaver, and work with him, for the support of his indigent Family; but they not agreeing in their Principles, the Weaver turn'd him off; not knowing what course to take, and hearing that the Town-ditch of *Strasburgh* was to be scoured, and many Labourers there employed; thither he goes, intending to fall upon that work; but Providence so ordered it, that *Busser* was acquainted with his arrival; and a Church falling void in the Town, he was called by the Magistrates, to be the Preacher, and so had a comfortable subsistence. But the most famous Narrative that I have met with in confirmation of this, is the History of Mr. *John Craig* of *Scotland*. He was sometimes of the Dominican Order, and was by Cardinal *Pool* commended to the Dominicans in *Bonony*; where he was first made Instructor of the Novices, and then Re-

*Arch Bishop Spot-*  
*wood's History of*  
*the Church of Scot-*  
*land.*

ctor of their School : by chance he light upon some of *Calvin's* Writings, and so was drawn into a secret liking of the Reformed Religion ; which he communicated to an old man of the Monastery , who told him privately that he also was of the same judgment ; but if it were revealed their lives would be in danger ; but Mr. *Craig* being too bold in Discourse was taxed for Heresie, committed to the Inquisition at *Rome*, examined and condemned to be burnt the nineteenth of *August* 1600. the Night before his intended death, Pope *Paul* the fourth dies, the people in a tumult break open the Prisons, so that Mr. *Craig* had liberty to escape, he was not got far from the City when he was met by a company of the *Bandetti*, or Thieves with which those parts are molested, who apprehending him, and being in danger of his life ; one of the Rogues looked stedfastly upon him , and asked him if he had not been at *Bononie* , he replied yes ; quoth the other I very well remember that it was you that relieved me there, and now I will requite your kindness, so he sets him at liberty , and gives him some little money to bear his charges ; after this Mr. *Craig* goes to *Bononie* , where all his Friends knowing him to be convicted of Heresie forsook him, so that he is forced to shift for himself, and wander in uncouth paths, at last sitting down in a solitary posture , and not knowing which way to  
steer

steal his course, a Dog comes fawning to him with a purse in his mouth, and layes it down at his feet, (but how much money there was in it is not set down) up he gets and follows the Dog a little way, and falls into a Road, and meets with passengers going to the Emperour's Court at *Vienna*, to them he joyns himself, coming to *Vienna* he preached before the Emperour with very good liking and approbation; but *Pius* the Third being got into the *Chair*, sends Letters to the Emperour to return Mr. *Craig* to *Rome* as one condemned of Heresie; but the Emperour loath to prejudice a stranger in his circumstances, gives him leave to depart, and so home he came to *Scotland*, was Colleague with Mr. *Knox*, one of the King's principal Ministers, and was 88 years of Age when he died: Thus we see how marvellous God is in his providences towards his people, and how he takes care of the outward man.

But suppose that what Christians have be in reversion, 'tis but exercising patience for a while: Is it not ordinary to wait here till a Lease be out, till an Apprentiship be expired, till an Heir come to age? Does not the Husbandman wait for the pretious Fruits of the Earth? How long staid *Jacob*, and endured the heat of the Day, and the cold of the Night for his beloved *Rachel*? nay come to some sins, what sollicitudes and watchings are

about them, before they have their accomplishment? the eye of the Adulterer waits for the twilight; the lurking Thief stays till the midnight darkness takes place; the zealous Amourist what anxieties and cares, and ominous disappointments doth he meet with before his desires be accomplished? What trouble has the man of honour before he reach the top and pinnacle of preferment? What toyls has the covetous man before he can get such a petty enclosure, such a neighbouring pasture, such an adjoining Vineyard? And take men such pains, & have they such delays, about the bread that perishes? And wilt not thou wait for the grace brought to thee at the revelation of Jesus Christ? Are those flitting and transitory joys more excellent and blooming than eternal pleasures? As

Herbert.

the divine Poet said, weigh both, and so if rottenness

have more, let heaven go; therefore let not a Christian be disheartned if he have not present enjoyments, the time will come and the day will dawn when he shall be possessor of these long looked for blessings; 'tis like the vision of *Habakkuk*, *it is but for an appointed time*, and we have the fidelity of God engaged for performance, *Be patient brethren*, as Saint James

James 5: 7.

speaks, *till the coming of the*

Lord: Hold fast your profession against these worldly

worldly temptations; Let not the Garlick, and Onyons, and Flesh-pots of *Egypt*, estrange your Souls from the Land of Promise; let not these little Glow-worm comforts dazle our eyes, and ravish our souls, but let us look up above, and have often in our remembrance the Glories of the New *Jerusalem*, the prepared delights for the Saints, the Crowns and Robes, the Palms and Hallelujahs reserved for the faithful, and so let *this* be the victory whereby we overcome the world even our faith.

1 John 5. 4.

6. Hold fast your profession against fierce persecutions, in case they happen.

These make many to leave the Field, forsake their Colours, and bid an adieu to the Captain of their Salvation; many get into the Ship of the Church, and the Seas grow rough, the Winds high, and the Waves beat, and out they get again, they are for a Halcyonian calmness, for gentle gales, and not for tempestuous Euroclidons: They will follow Christ to the Mount of *Olives*, but not to *Calvary*; they will go with him to a Marriage in *Cana* in *Galilee*, but not to *Herod's* Judgment-Hall, or *Golgotha*: Many are like the *Samaritans*, If *Israel* prospered, then they pretended an alliance with them, and that the Patriarchs were their Ancestors; but when a potent Enemy came up against *Jerusalem*, then they disowned kindred with them, and said they were

*Gentheans*:

*Cutheans* : So while Religion prospers it finds many Friends and Profelytes, but when persecution arises for the name of Christ, then too many with *Demas* forsake their Saviour, and embrace this present World, but hold fast your profession against these, for all that a violent Adversary can do, is either to take away thy goods, or thy life, to which I oppose these considerations.

*Considerat.* 1. If thy Goods be gone, 'tis no new thing under the Sun to see a man divested of his enjoyments, prosperity and adversity have their alternate revolutions : We see many flourishing and rejoycing like a company of merry Comedians, and one disaster or other comes and smites them (*as the Worm did the Guard of Jonah*) sometimes an enemy takes the pleasant portion, and seises upon our painfully gotten wealth ; thus *Israel* had spoylers, and the Kings of *Affyria* that came up against them ; sometimes our own riches procure our ruine, as *Quintus Aurelius* in the dayes of *Sylla*, had a handsom Farm at *Alba*, (not far from *Rome*) which being coveted by a potent Senatour, a crime was forged, and he indicted and condemned amongst other criminals, who when he was led to execution, cried out, *Fundus Albanus me perdidit, the little Land I have at Alba has undone me* (and such was *Naboth's* fate, as the Scriptures tell us) sometimes the Elements combine and make us  
poor



poor to a Proverb ; the fire consumes, the water overwhelms, the earth swallows up, the wind overturns, (as *Job* experienced) and so man is left in his naked and primitive posture; sometimes the Creatures wage war against us, and exercise Acts of Hostility, the Locust, the Caterpillars, and the Grasshoppers, the Lord's great Army (as he calls them) have made havock of plentiful Countries, as Historians tell us ; thus *Pliny* relates of a Town in *Spain* undermined by Conies, of a

*Plin. Histor. natur.  
lib. 8. cap. 29.*

Town in *Thessaly* by Moles, the City *Amycle* in *Italy* destroyed by Serpents, a City in *France* wasted by Frogs, another City in *Africk* by Grasshoppers, the men of the Island *Gyarus* compelled to leave their Country because of Scorpions, and the *Trerienstes* driven out by the *Scolopendra* a sort of Caterpillars, such great damages have arisen from such small and inconsiderable Creatures ; oftentimes also the Clouds deny their Showers, the Heaven is Brass, and the Earth is Iron, and then the Gates are black with Famine, and the Wells are dry without Water, and so we see that of the Apostle fulfilled *παρέρχεται ἡ μορφή τοῦ κόσμου τούτου*

*the fashion of the World passeth away*, 'tis no new

*1 Cor. 7. 31.*

thing also to see that which *Solomon* sometimes observed, *Princes on foot and servants on horseback*;

*Eccles. 10. 7.*

to

to see Crowns and Scepters laid in the Dust, a *Crassus* to become a *Codrus*, *Belizarius* to beg, and *Dionysius* to turn Pedagogue; and if thou be in the same condition with them, remember that thou hast but the ordinary lot of suffering mortals.

*Considerat.* 2. But what if men take away thy Goods (while thou stickest close to Jesus) God can give thee more; when *Amaziah* said to the man of God, *What shall we do for the hundred talents which I have given to the Army of Israel?* The man of God answered, *the*

*Lord is able to give thee much more than this:* So if men do

take away, the Lord can restore again; *Seneca* told his Friend that he needed not complain of Fortune so long as *Cesar* was safe, intimating that he could easily make up all his Losses; so our God is able to supply all our wants, thou servest him that has in his hands the Earth and the fulness thereof, the Beasts upon a thousand hills are his, and the round World is the least part of his Dominion; he can take the Beggar from the Dunghil, and set him with the Kings of the Earth; he can bless with *Job* thy latter end more than the beginning, and after an Egyptian bondage and servitude settle thee in a Land flowing with Milk and Honey: After the taking of *Jerusalem* the King of *Babylon* gave charge to *Nebuzarradon* Captain of the Guard

to

to look well to *Jeremiah* the Prophet, and to tell him that all the Land of *Israel* was before him, and where it seemed good and convenient for him to go thither he might go, *Jerem.* 39. 12. and 40. 4.

*David* after all his flittings and peregrinations (occasioned by *Saul's* cruelty) sat quietly upon the Throne of *Israel*; *Jovianus* after he had quitted the Military Employment, because he would not deny his profession in the dayes of *Julian*, afterwards wore the purple: *Endoxia* a poor Philosopher's Daughter coming to *Constantinople* to complain of her two Brothers, who would not give her any portion of her Father's Goods, was unexpectedly taken in to be Wife to the Emperour *Theodosius*, and we are informed how in the dayes of *Henry* the Eighth *Robert Holgate* who was sometimes Archbishop of *Canterbury*, because he could not peaceably enjoy his small living in *Lincolnshire*, by reason of the litigiousness of a Neighbouring Knight, came up to *London* to right himself, got into the King's favour, and so by degrees ascended the highest step of Ecclesiastical promotion; therefore Christian rest thy self upon an all-sufficient God in the midst of these totterings here below, lean upon the Rock of Ages, fear not, that the great House-keeper of the World will let thee go without a Dole; who can tie the hands or lay shakles upon providence?

'Tis

Job 38. 31.

'Tis said in Job, *Canst thou shut up the Sea with doors, or bind the sweet influences of the Pleiades?* Canst thou hinder the refreshing showers or the gentle gales which cool the Earth, and make the Gardens send out their grateful Odours? Then may you prevent Heaven, and contract the hand of everlasting bounty; fear not therefore, O pious soul, what thou canst lose on Earth, seeing thou hast so rich and so good a Master in Heaven, or suppose thy losses be not made up here, yet Heaven will make amends for all hereafter: God only defers thy retributions, till thou enter the confines of eternity, and then thou shalt be sufficiently recompensed; wast thou turned out of thy quiet dwellings and peaceable Habitations? Well, *thou shalt be received into everlasting Mansions, and have a House not made with hands*, much exceeding the Temple of Diana, or the Tower of Pharos, or those Buildings which have looked so big in the Records of Fame; hadst thou a spot of Ground like Naboth, of which some covetous Abab deprived thee? well thou shalt enjoy large Territories for it one day, so that thy Song shall be, *The Lot is fallen unto me in a fair Ground, I have a goodly Heritage*; hadst thou a well of water violently taken from thee? (as the Heardsmen of Lot did that of Abraham's) Thou shalt have a right

right and title to the Fountain and Springs of the new *Jerusalem*, and draw water out of the wells of Salvation: Heaven will repay all thy losses, and reimburse thee for all thy damages, *Then will thy beloved spread thee a Table, make thee a feast of fat things, of Wine upon the Lees, &c. and say, Eat and drink, O Friends, eat and drink abundantly, then shall thy cup overflow, then shalt thou wash thy steps in butter, and satiate thy soul with fatness, thou shalt know no more want or poverty, straits, famine, or the dayes of adversity, but shalt sit under the shadow of thy beloved with great delight, and his fruit shall be pleasing to thy taste.*

*Considerat.* 3. Moreover in case persecutors should take away our lives; alas we can but live a few dayes according to the course of nature, and so lay down this earthly Tabernacle a little the sooner; there is a Decree of Mortality which will be executed one day upon the best of us; *What man is there that shall not see death?* Where is *Sampson* that could break Cords and carry away Gates? *Azazel* that could equalize in swiftness the Roes and the Hinds of the Field? Where is *Solomon* that Master of Physick and Sentences, that could discourse from the Hyssop on the Wall to the Cedar in *Lebanon*? Where are the long lived Patriarchs who passed over their several Centuries? Did not death cut them down at last, and they fell down by the stroke

stroke of this Engineer? And though *Methuselah's* Age in our apprehension was Cousin-German to Eternity, yet he gave the Grave a visit as well as his Forefathers; we are composed and made up of the same materials with them, and must in like manner pass the dark shadow of the valley of death: Hence if our life be taken away by the hand of an Enemy, 'tis but a small anticipation; if the Fruit be not pluck'd it will fall off the Tree ere long; if you do not crop the Rose of *Sharon* it will welk and fade within a few dayes; if you do not mow the Grass of the Field, it will pine and wither of its own accord, and be converted to rottenness and putrefaction; our life is like unto a Candle, if it be not put out by an extinguisher, it will waste of it self, sink in the socket, and disappear: Thus *Socrates* being told that the *Athenians* had condemned him to death: *Well* (quoth he) *so hath nature done them, if I die now it will not be long ere they bear me company;* what makes matter said Saint *August. Epist 122. Austin, An febris an ferrum de corpore solverit, whether a disease, a fever, a sword send us to our long home: Oftentimes the ἐνδοξαία, a quick and violent death and removal (which Caesar chose) is less painful than those conflicts and agonies which we encounter with arising from ordinary distempers; therefore Christian dread not the stroke*

stroke of a persecutor, if thy life be not taken away by the hand of violence, thou must ere long forgo it, for the Decree is irreversible.

*Considerat.* 4. Consider again if thy life be taken from thee, thou wilt sooner be at thy Father's House, sooner be at Heaven, and so they will do thee a kindness; *Then shall this mortal put on immortality, and this corruptible incorruption, then thou that see'st through a glass darkly, shalt see face to face, thou that dwelled in Egypt and Zabulon, in a Land of darkness and dimness, shalt be translated to Goshen, to that City whose light the Lord is; then shall the sprightly soul take the wings of the Morning and attaque the Emphyreal Heaven, where thou shalt reside with* ~~with~~ *God the Judge of all, with Jesus the Mediatour of the new Covenant, with an innumerable company of Angels, with the spirits of just men made perfect, and how wilt thou be harmed? Cleombrotus after he had read Plato of the immortality of the soul threw himself from a Rock into the Sea, desirous to enjoy that blessed state, and many of the primitive Christians (upon this account) had such a proneness to Martyrdom, that they exceeded bounds a little, and were too prodigal of their blood, which shewed fully the Sentiments they had of a heavenly welcome. The Romans being full of sorrow for the death of Romulus were told by Proculus that he saw him ride triumphantly into Hea-*

N

ven;

ven; thus shall it be with thee, when thy soul is dislodged from this earthly Tenement, thou shalt ride as it were upon the wings of a Cherub, and shalt be conveyed to better Regions than the *Elysean* Fields, which the Heathens dreamed of; thus the cruelty of men is in some measure beneficial to the Saints, which Saint *Basil* knew well enough; hence when *Modestus* Captain to *Valence* threatned death to him, he said, death shall be to me advantage, and will sooner send me to God to whom I live, whose work I perform, and to whom I am continually hastning; the consideration of this made Saint *Cyprian* affirm, that we are not to put on black habit and mournful attire for our departed godly friends, who are cloathed with white Robes, certain Emblems of perfect Joy, Conquest and Victory: Let him fear death that has not set his House in order, that has been as a brazen pillar against the invitations of the Gospel, that has trampled under foot the blood of the Covenant,

See that excellent piece of St. *Cyprian* de mortalitate.

*Luceatur mortuus, sed ille quem Genena suscipit, quem Tartarus devorat, in-*

*cujus penam ater-*

*nus ignis astat, nos quorum exitum Angelorum turba comitatur, quibus obviam Christus accurrit, gravamur magis si autem in tabernaculo isto mortis habitemus, Hieron. Epist. 25. ad Paulam.*

that has promoted Satan's interest: Let him fear death whom the Legions of darkness wait for, whom Hell is likely to receive, whom the ever gnawing worm shall e-

ternally



ternally corrode, but for the Saints who shall rest upon beds of glory, who shall be conveyed by officious Angels into *Abraham's* bosom, let not them fear a dissolution; but as *Socrates* sometimes said, *Anytus* and *Melitus* may kill me, but they cannot hurt me; so they may say, the persecuting *Nero's* may deprive us of being here, they may think to cut us down and destroy us, but we shall prove like transplanted trees, who shall flourish and revive again, send out our branches unto the River, and our boughs to the mighty stream.

*Considerat.* 5. Remember Christian also how the Heathens have scorned death for a little popular air and glory, that future Generations might extol their valour; and if they upon such accounts could grapple with death and tortures, overlook and condemn the most cross dispensations, should not the expectation of Heaven and eternal life, infuse magnanimity into the most timorous and pusillanimous souls? Rather than *Regulus* would have the *Romans* loose by an exchange, he was content to suffer most exquisite tortures, by being put into a barrel with nails, and rowled up and down, and having his eye lids cut off had a sad and a dolorous departure; *Mutius Scaevola* burnt off his hand before *Porseus*, that he seeing such an Emblem of the *Roman* Valour, might leave besieging the City; *Cur-tius* to appease the raging pestilence leaped

N 2

into

into a gulf in the Market-place, riding upon his Horse *Cap-a-pe*, charging death (as it were) and defying the assassinate of mankind ; how did the *Decii* devote themselves to ruine, and run upon the Enemies swords in the Latine and *Etrurian* Wars, that so their Country might enjoy its desired Liberty ? and *Marcus Pulvillus* rather than want the glory of the Dedication of the Temple of *Jupiter* and *Juno*, when it was told him that his Son was dead, did not desist but went on with his holy Rites. And did they endure so much for an empty name and vanishing titles, for a swelling Reputation, which are little more than an impostumated bubble presently blown away ; and wilt thou think much to endure a little momentary pain for an immarcescible Crown, and the joys of Paradise ? Yes surely, methinks thy soul upon the account of Gospel-promises, may be encouraged to as great designs, as difficult adventures, as valorous exploits and achievements, as ever those Heroes undertook, seeing we may write this upon

Rom. 8. 18.

our Banners, *I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed.*

Consider lastly, if thou shouldest die for the profession of Christ, thou shalt wear the Crown of Martyrs ; 'tis taken for an undoubted Maxim, that in Heaven there are degrees of

of glory, that as there are Stars of a greater and lesser magnitude; so in Heaven some shall have a greater eminency than the rest, not but that every Saint with *Eſau* shall say, *I have enough*, but yet some shall be dignified with more Emblems of glory according to their laborious industry, and amongst the rest the Martyrs are presumed to lead the van, to have the most polish'd Crowns, and splendid Robes, the *πρωτοκαθίσματα*, the chief Seats in the superiour Mansions: *Polycarp* that was burnt to ashes, and many of the Saints whose bodies were made night torches, shall be flaming Seraphins (as it were) in that celestial Kingdom; such as *Paphnutius* that had his Eye bored out for the cause of Christianity, shall be requited with an excellent ray of the beatifical Vision, those that had the pitchy coat put on and were besmeared with unctuous Liquours, that their bodies might be more ready fuel for the merciless flames, shall be anointed with the oyl of gladness above their fellows.

Those that in sweat and sorrow carried their burdenson crosses to *Calvary*, and there were fixed to them, shall have an exceeding eternal weight of Glory, shall be fastned as a nail in a sure place, never to be removed from their seats of rest and glory.

Those that bore in their bodies the marks of the Lord Jesus, lost their complexions by tormenting dolours, shall appear fair as the

*Omnis ista deformitas detestabilis & contra gentilitum, quasi splendore pensabitur, secularis hoc & brevis pœna, quam eterni bonorum mercede mutabitur, Cyprian Epist. 77.*

Moon, clear as the Sun, like the ruddy Morning and curtains of *Solomon*, the Martyrs (no question) shall be the *Benjamins*, the sons of the right hand, the *Jedediahs*, the *Josephs* who shall be known by their party-coloured robes.

Every Saint shall rejoyce, but the Martyrs shall triumph, as those that have born the burden and heat of the day, and have led captivity captive, and been more than Conquerors through Christ assisting them; therefore as *Agrippina* when she was told that she should bring forth a Son that should rule the *Roman* empire, but would slay her that gave him breath, she magnanimously replied, let him kill me so he may but govern; so Christian thou mayst confidently say, let them destroy this Temple, let them reduce this Carcass to its primitive dust, and put a period to the dayes of my pilgrimage, so I may but reign with God, reside with Christ, be crowned with the Martyrs, eccho out Anthems with conquering spirits, and wash my robes in the blood of the Lamb.

*Considerat. 6.* To conclude, if persecutors be violent and furious, let us take this for granted, either God can calm them or remove them, either he can plane and level the Mountain,

Mountain, or throw it into the Sea : God can calm, he can make a Lyon a Lamb, a Vulture a Dove, he can put a hook in the nose of *Leviathan*, and make *Behemoth* tame and flexible ; God, *is that cunning Lapidary that*, can make a rugged Stone a curious Gem, *Laban* thought to have done great things to *Jacob*, but God met him by the way, superseded his passions, and gave a charge to him to speak to *Jacob* neither good nor bad ; *Israel* feared the *Persian* as well as the *Babylonian* Monarchy, would have hindred their return to the Holy Land, when lo a Decree comes from *Cyrus*, (like *Noah's Dove* with an Olive-branch ) and gives leave to re-edifie the Temple, and then were the Vessels of the Sanctuary restored, and thus the Mountain in *Zachariah* became a plain in the way of *Zerubbabel* ; *Saul* was by nature hot and fiery, consenting to the death of *Steven*, one that made it his business to keep down growing Christianity, but God met him in the way to *Damascus*, humbled him, took away (as I may say) his Commission.gave him a new patent, and made him an Apostle of the Gentiles ; and now behold a change, he that was a persecutor is now a preacher ; he that anathematized Christians, now preaches peace by Jesus Christ ; he that was as the wilde Boar of the Forrest, fiery and raging, is

now like his new Master, meek and lowly ; he that was an ominous and portentous Comet, now sends out sweet, heavenly and Evangelical Influences, who but *Saint Paul* ? Now the weapons of his warfare are not carnal, but mighty and spiritual ; he is not harassing the Christians, but fighting against principalities and powers ; he is not beating the servants of Christ, but beating down his own body and bringing it into subjection, and captivating every thing to the obedience of Jesus Christ ; he that vomited out flames and fury, comes as a peaceable Ambassadour, bringing with him the ministry of Reconciliation, and entreating men for Christ's sake to be reconciled unto God : Whereby we see what God can do, the power of Divinity, and the operations of an Omnipotent Agent, God has a hammer for an adamantine heart, and can make a flinty soul flexible, and receive the divine signatures and impressions : Thus God sweetned *Trajan* who stirred up the third persecution, and stilled his rage upon the mediation of *Plinius Secundus* ; and *Aurelian* being about to sign an Edict against the Christians, God hindred his purpose by cramping his knuckles, and by the fall of a Thunderbolt which had like to have slain him ; therefore Christian, wait patiently, God can calm the passions of men, and smooth their rough and unshewen natures ; so that thou shalt see a  
Tyrant

Tyrant become a Patron, and a *Nimrod* a nursing Father to the Church.

But if a persecutor will not melt with a beam, God can crush him with a Thunderbolt, if he will not be moved with soft persuasions, with a compassionate *Suada*, God can ruine him with a revenging *Nemesis*; he can pour a viol of wrath upon the Sun, throw down Crowns and Scepters, humble the greatest Monarchs of the Earth, and let them know they are but worms and dust in comparison of the lofty one that inhabits eternity:

How many of the *Roman* Emperours came to untimely ends after they had been so vexatious to the Christians? *Nero* that led the van after he had slain many of the ser-

Seventy three perished in the space of an hundred years, whereof only three dyed a natural death.

vants of Christ, was forc'd to be his own Executioner; *Valerian* taken by *Sapores* King of *Persia*, fleaed and salted with Salt, and so felt in person some of the punishments the Christians endured; *Decius* warring against the *Barbarians*, fell into a pit and was swallowed up and entombed in mud; *Julian* that cunning Enemy of Christ threatned when he came from the *Persian* War, that he would sacrifice to the Gods in Christian blood, and erect the picture of *Venus* in all their Temples, but God smote him with a Dart, which whether it came from Heaven, or the *Persian* Army

my is yet undecided ; and *Felix* one of the Captains to *Charles* the Fifth , swore that he would ride up to the spurs in the blood of the *Lutherans* , but God cooled his courage, for that very night he was choak'd and strangled in his own blood ; such like things have hapned, God has broke the teeth of the wilde Boar that destroyed the Vineyard , and then have the Churches had rest , and flourished like the Garden of the Lord ; fear not therefore Christian , there is a Moderatour above that can order the most potent Mortals , and over-power the Grandees of the Earth, and if they will not bow to his Golden Scepter , he will make them feel his Iron Rod , and let them know by woful experience , that there is as much difference betwixt him and them, as betwixt the Potter and the Clay, a head of Glass and Brass , unable altogether to hold a contest with the holy one of *Israel*.

One thing more, good Christian, I would desire of thee , not to be courted out of thy Religion, by those (who it may be to draw thee to their lure) will make thee great promises , as *Antigonus* to his Friends , Satan to Christ, or *Balak* offering *Balaam* no small promotion ; many of the primitive Christians have been offered great preferments if they would gentilize and deny the Faith ; Histories tell us of some that have been taken from their doleful prisons , from the bread and water



ter of affliction, and have been laid upon downy beds, feasted with delicate Viands, presented with gallant Ladies, which proffered their embraces, all which they have rejected as the baits of Satan who laid siege to the immortal soul, and as Lime-twigs to ensnare the rational part, and make them like the beast that perish.

So Saint *Jerom* relates of a young man in the time of the *Decian* Persecution, that being laid upon a bed of down in a pleasant Garden amongst Lilies and Roses, whither presently comes a beautiful Strumpet, that used all the abominable tricks of her impure art to draw

him to her desire, which to prevent he bit off a piece of his Tongue, and in defiance spit in her Face, *Vit, Paul, Eremit.* Tom. 1. p. 237.

But scorn preferments and the favour of men, in comparison of God and Christ, to whom thou art devoted, keep thy Virgin soul pure and chaste like the spotless brow of Heaven, and do not prostitute it to these Enchantments, stop thine ears against these Syrens, and turn away thine eyes that they behold not vanity; what is a great Estate, earthly Riches, secular Advancement? Things from which thou mayst be snatch'd in the twinkling of an eye, and then thou that wast Fellow with Nobles and Heroes, hast nothing but the Worms and Moths of the Grave for thy Companions; suppose thou shouldest be a Favourite of a King, or Person of Honour; alas these high places are slippery, and the tide

188      The true Christian Stedfast, &c.

tide of Princes favours ebs and flows like the  
 unconstant Ocean, such seem to stand upon  
 the floating Islands, and repose themselves  
 upon turning wheels, where they can promise  
 themselves little settlement or stability; what  
 fate had *Pharaoh's* Butler, *Haman* in the time  
 of *Assuerus*, *Securus* in the dayes of *Tiberius*,  
*Clitus* in the Reign of *Alexander*, the renown-  
 ed *Boethius* in the time of *Theodorick*; omit-  
 ting Domestick Examples? such often climb  
 the Stairs that their downfal may be the great-  
 er: Be true therefore to God and thy Reli-  
 gion; let not the glisterings of Crowns and  
 Scepters ravish thee, the sugared words of  
 great Ones allure thee, or the expectation of  
 swelling Titles, Coronets, or Miters cause thee  
 to quit the Truth and to forsake thy first  
 Love; but as Saint *Ambrose* said unto *Valen-  
 tinian*, he would submit to him in any thing  
 that was reasonable, but would never forsake  
 the *Nicene* Creed; so resolve (with the grace  
 and strength of Christ) to keep thy self an un-  
 alterable Friend to God, a Loyal Spouse to  
 Christ, that when others are melting, flexible  
 and condescending, calling this and the other  
*Rabbi*, and shaping their Religion according  
 to the humour of the Grandees of the World;  
 be thou like the solid Earth, like Mount *Sion*,  
 like *Jachin* and *Boaz*, the Pillars of the Tem-  
 ple stedfast and immoveable, and so triumph  
 against the frowns and smiles of Fortune, ex-  
 pecting

pecting a recompence at the Resurrection of the Just.

*Directions in order to the holding fast our Profession, and the keeping of us from wavering.*

*Direct.* 1. Labour to be convinced of the excellency of that Religion you have espoused, both as Christians in general, and reformed in particular; nothing makes people waver more and be so much Scepticks as neutrality and indifferency in Religion; they think God will be served with any form or mode of Worship, and that any embraced Religion will bring them to the desired Port of happiness and felicity, and so they make no matter of stepping from one Religion to another, from one Opinion to another, thinking what ever guide they have, they shall at last be brought to the *Horeb* of God, and the New *Jerusalem*; but Christians should labour to find out the best way, and to prove all things, trying with the *Bereans* and being like the prudent Merchant, that when he found an excellent and invaluable Pearl, then did not make any more Markets, but bought that as a piece of inestimable Treasure; thus we, having entred upon our profession should be convinced of the excellency of it as Christian, and here we are to consider that no Religion is so excellent as ours, as having clear testimony from Heaven, being the most excellent mirror of divine Revelation, that ever was in  
the

the World, and as we embrace the old and the new Testament, both of them had such a solemn confirmation from Heaven, as no other obtruded Religion can glory in; 'tis true the ancient Legislators pretended a divine Authority from some particular Deities, but this was, *gratis dictum*, they never proved their assertions by extraordinary acts; you hear of no Miracles wrought by *Egeria*, *Apollo*, *Mercury*, or *Minerva* for the ratification of their Institutions, like those the two Testaments can produce; with what pomp and stateliness was the Law delivered upon Mount *Sinai*, thundrings and lightnings, the Mount smoaking and quaking, *When God came from*

Habakkuk ult.

*Teman, and the holy one from Mount Paran, the everlasting*

*Mountains were scattered, and the perpetual bills did bow, as Habakkuk speaks; such transactions there were as might satisfy any that these things were the Acts of Omnipotency.*

Come to the Gospel, was not Christ declared from Heaven to be the λόγος, the Interpreter of the Father's Will by Thunder, or the Daughter of a voice three times? A thing to which the Jews were used under the second Temple; did not the unclean spirits unanimously confess him to be the Son of God? Did not his repeated Miracles evidence a Divine Mission? Such as the raising of the dead, opening the blind eyes, dispossessing Devils, and

and curing Diseases, which could not be perfected by humane remedies; these were other kind of things than the Heathenish wonders, such as cutting a whet-stone, fetching water in a Sieve, drawing a Ship with a Girdle, and the pranks of *Apollonius Tyanæus*, which might be done by the agency of Spirits or Demons; which Miracles of Christ were so remarkable, that *Pilate* sent a Catalogue of them to *Tyberius*, and he was earnest with the Senate at *Rome* for the deifying of our Saviour: Did not at the same Oracles begin to fail? the Idols of *Egypt* vanish? the Statues of *Romulus* and *Quirinus* fall? and though *Julian* after would have consulted the Oracle of *Apollo* at *Daphne* in the Suburbs of *Antioch*, yet he Ruffin. lib. 1. cap. 35. could say nothing by reason of the body of *Babylas* the Martyr that was buried there.

Are not these Demonstrations of the truth and excellency of our Religion; Which cannot be matched either by Gentile, Mahometan, or any other that have pretended received Dictates from above, for the ordering and regulating the communities of men?

But again the excellency of our Religion appears as it is a rational Religion, suting with those faculties which the Supreme Moderator has bestowed upon us, and so is most fit both for the governing the private conversations  
of

of men, and the more publick Societies of the World; some Religions are ridiculous, as granting Polytheism or multitudes of Deities, conniving at sins, having such notions of God as are unbecoming so sacred a Majesty, enjoyning such fooleries as are fitter to be laught out of the World than command obedience, and thus many toys in Gentilism I suppose of old were derided by *Socrates* and some other more knowing *Athenians*.

But nothing does our God require but it commands the assent and closure of right reason; our Worship of God is called *δουλοῦν*, a reasonable service, *Romans* 12. 1. and God himself puts the question to the Jews, who had injurious and suspicious thoughts of him, *are not my wayes equal, O house of Israel?* And all those little Objections against the Resurrection, the eternity of punishments, about the taking up the Cross, and such like things are so fully answered by the learned of our own Nation, that it is in vain for me to lanch out into a long and tedious discourse, to shew how they are consistent with the Rules of Reason, which made the great Apostle confidently to argue with the *Jews* in the Synagogues, with the *Epicureans* and *stoicks*, making his Religion far more consistent with reason, and clearly demonstrative than that of his Adversaries, and so looked upon the contemptuous Scorners,

as *ἀποδοι* *men of no Reason* 2 Thess. 3. 2.  
*and Topicks*, whether they  
 were unbelieving Jews, deriding Philoso-  
 phers, or sensual Gnosticks.

2. But in the second place, our Religion  
 as reformed is most excellent, of which we  
 may easily be convinced, because of the con-  
 gruity which it has with the holy Scriptures.  
 For let us take either the Greek or the Ro-  
 mish Church; and we shall find, that though  
 they own the Christian Religion in general,  
 yet they have abundance of Observances and  
 some dogmatical Points also, which are be-  
 side the Canon of the holy Writ. The Rus-  
 sians equalize Traditions with the Scriptures,  
 affirm that the holy Ghost proceeds not from  
 the Son; that the Books of *Moses* except *Ge-  
 nesis* are not to be read; that Christ is the  
 only Mediatour of Redemption, but not of  
 Intercession, they also swear by the Cross.  
 The Armenians are partly of the Eutichyan  
 Heresie, which seemed to make a Coalition of  
 the Two Natures of Christ into one com-  
 pounded Nature; they give the Eucharist to  
 Infants; they count several Beasts unclean,  
 and have inserted several things into their  
 Creeds not ordinarily maintained either by  
 the Greek or Latin Churches. The Jaco-  
 bites hold that there is in Christ but one Na-  
 ture, Will and Operation, imprint on their  
 Children before Baptism the mark of the

O

Cross

Cross with an hot Iron; they say that Angels are made of Fire and Light, and that the Souls of men remain in the Earth till the Resurrection. The Abyssines use Circumcision, abstain from several Beasts as unclean, keep the Sabbath and the Lord's day both alike, receive the Wine in the Sacrament of the Lord's Supper in a Spoon, and must not spit that day they take it; they hold traduction of Souls, and admit of painted Images. The like we might shew of the *Cophti*, the *Maronites* and *Melchites*, and others in those Eastern Countries, who have introduced things never so much as hinted in the blessed Gospel. And if we come to the Roman Church, we shall find it asserting *Apochrypha* for Canonical Scripture, the Pope's Supremacy, Invocation of Saints, Adoration of Images, Transubstantiation, Latin Service, Indulgences, Purgatory, Extreme Unction, Monastick Vows, Traditions (and such like) which have no warrant from the divine Records, but are the Doctrines of men, and the Divination of their own Brains, sympathizing with their predecessors the Pharisees, who brought in abundance of usages and observances, never prescribed of God in the Mount to *Moses*; so neither were these ever made authentick by Jesus Christ, the *Basis* of which Doctrines being only humane Authority; and so they may pass as the Calves of *Dan* and *Bethel*, the politick



politick contrivance of *Jeroboam*, who stands branded in Scripture with this note of infamy, *who made Israel to sin*. But now the Reformed Religion, especially as 'tis established in this Nation, doth not enjoyn any Doctrinal point, matter of Faith, or command any necessary Duty, but what is positively declared, or at least undoubtedly proved from the written Word: Consider I pray our Creeds, our Catechisms, our Articles, our Confessions, our Determinations, and see if we make any thing a fundamental Point which is not severely imposed by the holy Scriptures; which being rightly considered, cannot chuse but be an excellent Antidote against Scepticism and Apostacy. For what man will part with Truth for Shadows, the pure Wheat for the Chaff of Vanity, with generous Wine for impure Dregs and insignificant Lees, with the Gold of *Ophir* for drossie Metals, with the sparkling Diamond for the glittering *Bristol*? None surely will be so much infatuated. God said once to his people, *Will*

*a man leave the snow of Lebanon and the water that comes* Jerem. 18. 14.

*from the rock of the fields?* no certainly; so he that sees what a Religion he hath embraced, taking a right Estimate of its Excellency both as Christian and Reformed, in comparison of those Fancies and obtruded Delusions which the World groans under, cannot

chuse (if he have any understanding) but say, here will I take up my rest, here will I fix my *Hercules Pillars*; surely the Lord is here, this is *Bethel*, and here be the words of Eternal Life.

*Direct.* 2. If you would not waver, be fully assured of the Fidelity of God in performing and making good the Promises of the Gospel. There is nothing moves men like Interest, and prompts them to labour, diligence and perseverance so much as this; this oyls all the wheels of the Soul, and makes us quick and nimble *like the chariots of Amnadaab*: This makes the Labourer endure the heat of the day, the Mariner to grapple with storms and waves, the Soldier to encounter death and bloodshed. How do men tug upon the hopes of advantage! How did they sweat at the Olympick Games for rewards and Garlands! What did *Jacob* endure for his beloved *Rachel*, promised to him by her Father *Laban*? The Disciples said to Christ, *What shall we have?* and *Moses* himself had an eye to the recompence of reward; and once take away Gain and the hopes of Retribution, and mens Spirits flag, Rust seises upon their industrious Spirits, and they drive heavily like the wheels of *Pharaoh*, and like a becalmed Ship they cruise about here and there making no speed or riddance. Hence it is that many hearing the Atheist on the one side, pertly

ly deriding both a Deity and future Rewards and Punishments, and the Papist on the other hand, to boast of temporal Felicity, as a Mark of the True Church, (several I say) especially the afflicted Christian begins to stagger, and sometimes thinks, if there be no rewarder then 'tis in vain to be so religious, and if temporal Prosperity be a note of the Church, then ten to one but these pressures attend me because I am not a right Catholick; and so a man is in danger either of being of no Religion or else a Romanist, and that upon the hope of an earthly blessing or Secular advantage. But the right consideration of the Faithfulness of God, in rewarding especially hereafter, will be a sufficient counterbane against these Objections and Scruples; for the Apostle lays down this as a cogent Motive, Argument and Perswasive why we should *hold the profession of our faith without wavering, viz. because he is faithful that hath promised*; as if he should say, God will fully make good whatever is recorded in the sacred Oracles, every Promise shall have its due impletion and accomplishment; *the heavens shall pass away like a scroll and the earth shall wax old like a garment, but his counsel shall stand, and he will perform all his pleasure.* And indeed God has never broken his word hitherto, all his promised blessings have manifested themselves according to his

predictions : That great Promise of the coming of the *Messiah* was made good in the Fullness of time ; that of bringing Israel out of E-

Exod 32. 41.

*gypt* was also verified, for after four hundred years, the self same day, the hosts of the Lord came out of the land of Egypt ;

Isai. 44. 28.

that *Cyrus* should favour the captivated Tribes of Israel

was also truly accomplished, and do we think that he will be slack and remiss in performing the great Promises of the Gospel, which chiefly concern a future Estate, and tell us of a rest that remaineth for the people of God ?

Those that think otherwise have worse apprehensions of God than the Heathens of their *Jupiter*, for this they did vaunt of their God that he did ἀληθεύειν καὶ ἀγαθόν, *speaking truth and do good*, and that he would reward

good men hereafter they had

In *Phædon*. & *Gorg.*

sufficient convictions. *Plato* speaks to the purpose and

tells us, that good men going to the Elysian Fields fill themselves with Nectar and all delights, banquet upon immortal pleasures, and

what not ? And *Seneca* writing to his friend, says after

*Sen. Epist.* 86.

this manner, *The place from*

*whence I date my Letters to thee is the reputed Village of the famous Scipio, whose Ghost and Altar I reverence, but for his Soul I perswade*

*my*

*my self 'tis gone to heaven from whence it came; not because he led great Armies, for this the furious Cambyſes fortunately did, but because of his excellent Piety and Moderation, which were viſible and conſpicuous in him, as well in his Exile as in his Triumphs and Glory: And did the Heathen ſee ſo much by the Candle of the Lord, and ſhould not we believe the heavenly Declaration of Scripture, which aſſures us that God will not be unrighteous, and forget our work of faith and labour of love, which tells us, though clouds and darkneſs be round about him, yet that righteouſneſs and judgment are the habitation of his throne; which aſſures us that he will requite the meanest acts of kindneſs, and that a cup of cold water to a Diſciple ſhall not go without a reward; which fully ſets down the proceedings of the laſt day in *Matth. 25.* ſhewing us, that for feeding the hungry, clothing the naked, and doing ſuch like acts of Mercy, the Saints ſhall be recompenced with unſpeakable joys in the Kingdom of their Father. Therefore Chriſtian be of good courage, thou ſerveſt neither an indigent nor a diſhoneſt Maſter, and ſo ſhalt not go without thy wages; and as for Temporal Felicity it is not always the portion of the Saints. *David* eateth aſhes like unto bread, while *Nabal* feaſts; *Belſhazar* quaffs while ſuch an one as *Michaiab* is fed with the bread and water of affliction: the*

Sinner crowns himself with Rose-buds, while the Godly are torn with the Briars and Thorns of the Wilderness; the ungodly range in the fruitful Valleys, while the righteous man's lot is only the barren Mountains of *Gilboah*; the Sinner is clothed in Purple, when as the attire of the Saints is Sackcloth and Mourning Weeds: not but that God cares for the Righteous, but he suspends the dispensation of his Blessings till time be expired, the Archangel sound the Trump, and Eternity be introduced; then shalt thou have a Retribution, then shall be thy Coronation-day, and thy Temples adorned with a Crown of Righteousness; then shall be the year of Jubilee, when thou who wast a servant of servants shalt be made free Denizen of the new *Jerusalem*; then shall the Marriage-solemnities be compleated betwixt thee and Christ thy beloved Bridegroom; then shall the everlasting Sabbath be usher'd in, when those *that die in the Lord shall rest from their labours*; then shall every servant of God have the *ρεγκτιον*, the prize of the high calling of God in Christ Jesus. All the gifts bestowed on the Roman Conquerours, the Crowns and Garlands, all the Prizes of the Olympick Games, will be poor insignificant trifles to these heavenly Ornaments: The Glory of *Solomon*, the Bravery of *Herod*, the Pearls and Gems of *Cleopatra*, if they were united and centred

centred into one individual, would be but a mean Emblem and petty *Synopsis* of the Saints Glory ; which made *Fulgentius* have this following Meditation. Being at *Rome*, and seeing the triumphant Pomp of *Theodorick*; the Glory of the Nobility, and the splendor of the City ; *How beautiful may the celestial Jerusalem be* ( said he ) *when the terrestrial Rome shineth thus ! If such honour be given to lovers of vanity, what shall be imparted to the Saints, who are lovers and practisers of Holiness and Piety ?* Chear up therefore, O Christian Soul, anchor thy self upon the Faithfulness of the Almighty, who will give thee one day good measure, pressed down and running over, into thy bosom ; stick to the Gospel, and then thou maist hope that *all the promises thereof shall be yea and Amen to thee in Christ Jesus*, then maist thou confidently say with *St. Peter* ( when he foretold that pale Consumption that was to overspread the face of sublunary Beings ) *Nevertheless we,*

*according to his promise, look for new heavens and* 2 Pet. 3. 13.

*a new earth wherein dwells righteousness.* As the men of *Israel* followed *Saul*, because he told them of Vines and Fig-trees, the Lacedemonians *Cyrus*, because he bragg'd he would give them money by weight and not by measure ; so do thou stick close to thy Profession and depend upon the Truth of an immutable

table God, who will not prove a perfidious Carthaginian, serve thee as *Antigonus* did his Friends with delusory promises; or *Nebuchadnezzar* the Tyrians, but will fulfil the least iota, pay the utmost farthing. So that thou shalt find by good experience, that *God is good to Israel, even to such as are of a clean heart; That the Righteous shall flourish like a Palm-tree, and grow like a Cedar in Libanon; That light is sown for the Righteous, and joy for the upright in heart.*

*Direct. 3.* If you would not waver, then labour to get the Grace of Patience; for this is an excellent qualification of a Christian in order to the settlement of him in his Religion: Impatience makes men fret and give up the cause, especially if the weather be bad, the way foul and Religion under the hatches. *What shall I wait for the Lord any longer,* says the King of Israel, *2 Kings 6. 33.* When there was a Famine in *Samaria*, he was the very next door to Atheism; when the gourd was gone, and the parching Sun beat upon the head of *Jonah*, O how peevish & intemperate was he! and the potsheard was ready to contest with the Potter; So it is in the practice of Christianity, when as the Doctrine of the Cross comes to be managed, resisting to blood and losing all for Christ's sake, it makes many give over, then they say with the Sluggard, *There is a Lion in the way;* when the winds



winds whistle, and the waves rise, and ship-  
wrack likely to happen, then they begin to  
say, O that we had not taken this trouble-  
som Voyage, O that we were on shoar again;  
what is there never a more safe passage than  
this dangerous Irish Ocean? The impatient  
Christian says, what is this my Portion for  
my fear of God, and love to Christ? I look-  
ed for Roses and Lilies, and behold a Crown  
of Thorns, I hoped for Sun-shines and Hal-  
cyonian days, but I fail of my expectations;  
I see I do nothing but encounter difficulties,  
and grapple with disasters which like succeed-  
ing waves do overtake each other; will no-  
thing serve but my blood? must my Estate  
be confiscated, and I with *Job* made poor to  
a Proverb, *Wo is me that I am constrained to  
dwell in Meshech, and to have my habitation  
in the Tents of Kedar; wo is me that with  
Symon of Cyrene, I am compelled to take up  
this burdensom Cross, and to have my Lodg-  
ing appointed in Golgatha, to be a Spectacle  
to the World, to Angels, and Men: And  
thus the Christian is ready to throw down his  
arms, quit the field, and turn Renegado. But* *therefore*  
*when the God of Patience infuses this Vir-* *to be*  
*tue into the Soul, it calms men's spirits, stills* *prayed*  
*the passions, cools the heats, and allays the* *and*  
*storms and commotions we are incident to;* *for*  
it makes men flexible and submissive to all  
the acts of Divine Providence; it makes a  
man

man to be dumb with *David*, or to say with *Ely*, *It is the Lord, let him do what seems good in his eyes*. Thus our blessed Saviour, that great Pattern and Exemplar of Patience, spake very little at his arraignment before *Pontius Pilate*, but fulfilled the Prophecy, *He went as an Ox to the Slaughter, and as a Sheep before the Shearer is dumb, so he openend not his mouth*.

Luke 21. 19.

Heb. 6. 12.

Rev. 13. 10.

And he bids us *in Patience, possess our souls*, and the Apostle requires, *That we should be Followers of those who through faith and patience are Inheritours of the promises*; and in the Revelations, *Behold the patience of the Saints*. It is reported of *He-*

*len*, the Mother of *Constantine* the Great, that having found the Cross of our Saviour, she caused one of the Nails to be taken out and thrown into the *Adriatick* Sea; and there is a Tradition, says a late

*Heilin*.

Cosmographer, that that Ocean is not so raging and fu-

rious as before. Now the Soul of man may be compared to the unsettled waves, till Patience come which allays the unquiet passions, fixes the turbulent humours, and puts the whole Soul into a sedate & peaceable temper, so that he that was like an angry Lion ready to tear himself, and the Author of his Tragedies

dies, is willing to endure hardship for the cause of Christ, to let the Plowers plow upon his back, and make long furrows.

When *Israel* came to *Marah*, they could not drink of the Waters because they were bitter, but *Moses* by the Divine appointment, put a certain Wood into them, which made them sweet and potable: So we meet here with many a bitter draught and brackish Potion, like to our Saviour's Cup that was mingled with Gall & Vineger, but Patience sweetens them, and so we take them off; it takes away the Acrimony and sharpness of these unpleasing Liquors, and makes them (though distastful) yet Medicinal. How did the primitive Christians bear up both against the reproaches and persecutions that befel them? They were called *Pisciculi*, *Fishes*, not only from the first Letters of the Sybilline riddle, but because of their going into the Water when they were baptized; when they celebrated the Lord's Supper, and took Bread and Wine according to his Institution, they were called Worshipers of *Bacchus* and *Ceres*; their Night-worships were called Revellings and Debaucheries, yet they regarded not reproaches and calumnies; bonds and burdens, fire and faggots, the rage of Men and fury of Devils, Patience made them still, and was as cool water to allay the heat and inflammation of this fiery Tryal. How remarkable was the last

last act of *Polycarp*! he feasted the men that came to apprehend him, and gave them good cheer, and when they brought him to the stake, he quietly said, Let me alone, you need not nail or fasten me, for he that brought me hither will give me patience to endure these Torments. *Ignatius* did not rail against his Adversaries when they were ready to throw him to wild Beasts, but said, I care neither for things visible or invisible, so I may gain Christ. When *Galiennus Maximus* sent for St. *Cyprian*, and read the Sentence of his condemnation, which was that he should be beheaded, he patiently said Amen, let it be so, put off his cloths, gave the Executioner the little gold and money that he had, and submitted his neck to the stroke of the sword. And the same

St. *Cyprian* tells us a story of one of his Presbyters of *Carthage*, *Qui latis oculis uxorem*

*suam non tam concrematam quam conservatam aspexit, Who with a joyful countenance beheld his wife for the cause of Christ exposed not to the consuming but preserving flames (as he styles them) Thus Hormisdas, a Nobleman in the Persian Court, rent his silken garments, and suffered himself to be clothed with rags rather than abjure the Gospel of Christ; and Auxentius rather than offer a bunch of grapes to Bacchus, quitted all his Military Dignities by the command of Licinius. But the most remarkable*

markable piece of patience was that of the Theban Legion in the days of *Maximian*, who because they would not sacrifice to false gods, he put them to a decimation, causing every tenth man to be murdered, then again commands the rest to sacrifice, who refusing as before, are all immediatly put to the sword with *Manritius* their Colonel, not in the least making any resistance upon the account of self-preservation. Thus we see how patience had her perfect work, and thus still will have the same effect upon genuine Christians, it will make them speak such language as this; 'Tis true the sky is lowring and the Heavens frown, *Ishmaels* scoff and *Nimrods* persecute, but we must endure and put up affronts, because we are Strangers and Pilgrims as all our Fathers were; yet a little while and the Sun will show his clouded head, the shadows will disappear, the spring will put in, the course will be over, and we shall reach the Goal; then shall the tired Horse be disburdened, and the weary Ox repose himself in his Master's stall; *he that shall come, will come, and will not tarry*; they are ready to say to God as the Slave of *Antisthenes* to his Master, *Nullus baculus tam durus, &c.* No staff shall be so hard as to beat me from thee; And with St. Paul, *I am not ready* Acts 21. 13. *only to go to Jerusalem, but to dye at Jerusalem for the Name of the Lord Jesus*

Jesus; and to utter the language of the Psalmist, *We have not forgot thy Name, though thou hast smitten us into the place of Dragons, and covered us with the shadow of Death.* Impatience makes men rage at disasters, and like the Dog bite the stone, not considering the hand that threw it, and fall upon acts of revenge which are sometimes not more furious than ridiculous: Thus *Xerxes*, receiving a loss by *Hellespont*, caused fetters to be thrown into it, (the like did *Darius* to the River *Gynde*, because it drown'd him a beloved Horse) and the same *Xerxes* sent a threatening Letter to the

*Plut. de Ira Cæsar.*

Mountain *Atho*, menacing that if it did not afford handsome stones for Building, he would throw it into the Sea; and a People in *Africa* went out to fight with the North wind, because it drave heaps of sand upon their Habitations. But the Christian that is furnished with the grace of patience puts up injuries and misuses, and takes all dispensations in good part, as proceeding from the great Comptroller of all things. Excellent was that speech of *Anna Boulten* to *Henry* the VIII. a little before her death, she thanked him that he had made her from a private Gentle-woman, a Marquess, from a Marquess a Queen, and so a Martyr. O the prevalency of this virtue!

it

it makes punishment preferment, persecution an honour, the Cross a Crown, misery a dignity, and like the Philosopher's stone converts all to gold, this being the Motto upon Standard or Banner, *The Will of the Lord be done*: Therefore, Christian, labour to be possessed of this, and then thou wilt be likely to hold fast thy profession and war a good warfare; Fear and trouble, griefs and dolours, misfortunes and afflictions make many Christians deny their Faith and forsake their first Love; but Patience digests all, bears up against storms and tempest, and ushers in that blessed perseverance to which the Lord has promised a Crown of Righteousness.

*Direct. 4.* If thou wouldst hold fast thy Profession, be earnest in prayer to God for spiritual Confirmation and Establishment. Almighty God by his power doth keep the Earth on its basis, the Sea within bounds, the Stars in their respective orbs; so in like manner he keeps the Feet of his Saints from backsliding and Apostacy, as preventing Grace preserves some from abominable practices, as *Abimelech*; so in like manner it secures others from corrupt principles, which made the Apostles so often bow their knees to the God and Father of our Lord *Jesus Christ*, for the Churches committed to their charge, That he would 1 Pet. 5. 12. strengthen them, keep them

P

from

from falling, and secure them by his mighty Power to Life Everlasting. To this purpose our blessed Saviour also was earnest for his

Disciples, *That he would keep them whom he had given him.*  
 Joh. 5. 47.

If the Nurse take away her hand from the Child, it falls presently; If the Ballast be taken from the Ship, it is unsteady and unsettled: So (such Weaklings are we) that if God withdraw assisting Grace, we should set our faces towards *Sodom*, and leave the paths of Righteousness; the best of us would quit our Stations, tumble like *Lucifer* and his Apostate Train; the best of us would have irregular and excentrical Motions, the best of us would be ready to leave the way to *Sion* and take the broader path with the numerous multitudes of an infatuated World. Therefore we ought affectionately to implore the Assistance of Heaven, the Company of the ever blessed Spirit, to keep us from a sad Apostacy and Recidivation. Notable to this

purpose is that which is recorded of Dr. *Pendleton* and Mr. *Sanders*, in the beginning

of Queen *Marie's* Reign, the Persecution beginning to rage, and these two having much discourse concerning it, Mr. *Sanders* shewed much weakness and many fears, Dr. *Pendleton* said to him, Why dost thou fear? there is more cause for me to fear than thee, for I have

a



a big and a fat body, but (quoth he) thou shalt see the utmost piece of this grease molten away, and the last gobbet of this flesh of mine consumed to ashes, before I will forsake *Jesus Christ*, and his Truth which I have professed; but afterwards when it came to the Tryal, faint hearted *Sanders* burned, and presumptuous *Pendleton* turned Papist and recanted. In like manner *Peter* was brisk and jolly, and he would dye with *Christ*, but denied him thrice that Night before the Cock crew, according to our Saviours prediction. Therefore. Christian, if thou wouldest not waver, make thy constant Addresses to the God of the Spirits of all Flesh, for Spiritual Confirmation, and if thou thinkest good, mayst present thy Supplication in this, or some such like expressions of Devotion, as these following, or what other thou judgest suitable and pertinent to thy condition.

O Lord and merciful Father in *Jesus Christ*,  
 I bless, magnify, and adore thy sacred Majesty,  
 for revealing to me the glorious Gospel of thy  
 dear Son, the Mystery hid from Ages, which the  
 Angels themselves desire to pry into: I praise  
 thee that I dwell in *Goshen*, in a Land of Light,  
 where the Sun of Righteousness doth arise with  
 healing in his wings, that I was washed in the  
 Laver of Regeneration, educated and instructed  
 in the Mysteries of thy Kingdom, taken into the  
 Fellowship of the Saints and Communion of thy  
 Church,

*Church, O grant that as I have received the Lord Jesus, so I may walk in him, rooted and grounded, and may not be removed from the Hope of the Gospel, O let me hold fast this Profession of my Faith without wavering, and stick close to Jesus; Let me not be as a wandering Star, or Clouds carried away with the wind, let me not forsake my first Love, or make ship-wrack of Faith or a good Conscience, let me not turn aside from the Holy Commandment, begin in the Spirit and end in the Flesh; let not the deceitfulness of Riches, the frowns of Men, or the temptations of Satan, cause me to deny the Lord that bought me, or forsake the Captain of my salvation; but let me be faithful to thee, my God, till death, that I may receive a Crown of Life; keep me in thy Favour, stablish me with thy Grace, make my heart sound in thy Statutes, and preserve me pure and spotless, holy and unblemishable to thy Heavenly and everlasting Kingdom. And though many disesteem the God that made them, deny the Saviour of mankind, and scandalize their Holy Calling, yet (blessed Father) grant that I may never be of the number of these Atheistical and brutish, sensual and profane Libertines, but may with all vigour and earnestness, zeal and steadfastness, contend for the Doctrine of Faith once delivered to the Saints, and serve thee, my God, in the way of thy Precepts, till the earthly House of this Tabernacle shall be dissolved, that I may at last with the Prophets and*

Apo-

*Apostles, with the Martyrs and Confessours, and with the Spirits of just Men made perfect, be received into those Celestial Mansions of Eternal Bliss, purchased for us by the Blood of Jesus, my blessed Saviour, Redeemer, Mediator, and Advocate, Amen.* Thus address thy self to thy heavenly Father, he is like to be in the greatest safeguard and security, that has the everlasting Armes under him, & for his keeper the Watchman of *Israel*. I shall now by way of Conclusion to this discourse, add a few perswasives & enforcements to this great Duty, which we have been pressing, *viz. the holding fast the profession of our faith.*

First therefore hold fast the Faith, because it is the pledge of Heaven to you; 'tis the most blooming and rich Mercy that God can bestow upon thee, 'tis one of the most orient Pearls in Heavens Cabinet; 'tis true, Vines and Fig-trees and Olive-yards and outward accommodations, are all products of Mercy, left hand Blessings, for which the Father of Lights is to be adored; but the bequeathing of the Gospel is a transcendent and superlative Favour: What a mercy is it that with *Gideon's* Fleece thou shouldst be watered, when others remain dry; that thou shouldst drink in the Dew of Heaven, when others are thirsting for the Waters of Life; that thou shouldst have the refreshing Beams of the Sun of Righteousness, when others have but the transient glarings and shinings of natural Light; what a

mercy that thou shouldest be taken within the Veil, when other stand in *atrio Gentium*, in the outward Rooms of the Sanctuary, and are not admitted to thy Privileges: what a mercy is it that thou understandest the mysterious Doctrines, the Evangelical Counsels, which many wise men and Prophets have affectionately desired to be acquainted with, and have not obtained. Consider further thy Happiness as being a Member of the Reformed Church, which has not (as the Roman and others) by detracting and augmenting, by feigning and adulterating (the tricks of Antichrist) offered violence to the sacred Writings; where thou drinkest in the pure Crystalline streams of holy Scripture, and not muddy Traditions, implicit Notions, the dangerous *Philtrum* and Potion of the Whore of *Babylon*: what a blessing that thou art not a Member of that bestial Empire, where the Pope should be thy God, his Decrees thy Canon, the Scriptures a sealed Book, thy Faith arbitrary, according to the Constitutions of men; and in case thou be scrupulous and unresolved, fire and faggot shall be demonstrations in order to thy compliance and conviction. Hold fast therefore that Doctrine thou hast already embraced, and do not exchange *Canaan* for the Land of *Moab*, the temperate and habitable Climate for the torrid Zone, the Wells and Palm-trees of *Elim* (where thy station is) for the untrodden Wilderness:

derness : But since Gad has brought thee to *Bethel*, long not for *Bethaven*; since thou hast the Grapes of *Escol*, long not for the Garlick and Onyons of *Egypt*; seeing thou hast *Jordan* and the Pool of *Siloam*, hanker not after *Abana* and *Pharpar* Rivers of *Damascus*, but keep thy ground, fix here thy residence, & with *Abraham* erect thine Altar to the Lord God everlasting.

Secondly hold fast thy Profession, it is the Legacy of thy Forefathers, they have instructed thee in the same Faith, seasoned thy young years with the knowledge of these fundamental Verities, with *Lois* and *Eunice* they have taught thee this pure Religion and undefiled : they have not only left thee their Lands, Fortunes and Inheritances, the product of heavens blessing and their industry ; but they have left the Doctrine of Faith as a *Depositum*, a Pledge to which thou art to give a careful observance as thou tenderest eternal Happiness. Do not thou therefore with *Esau* exchange thy Birthright for a Mess of Pottage, or prostitute the Religion of thy pious Ancestors to any of those cheats before named ; but as *Naboth* said, *God forbid I should part with the inheritance of my father*, so thou, part not with that Truth and holy Doctrine thy Fathers espoused, but say, *Thou art my God and I will serve thee, my father's God, and I will exalt thee.* It was the voice of a Hea-

Exod. 15 ver. 2.

then (*ular ceremoniis avitis*) I will use my  
Forefathers Rites. Israel would bake Cakes

to the Queen of Heaven (as  
Jerem. 44. 17. they and their fathers had  
done in the cities of Judah and

streets of Jerusalem.) The Gentiles objected  
this to the Christians, That they did apostat-  
ize from their old religious Customs, and  
embraced a new Superstition (for so they sty-  
led Christianity) and Radbodus King of Phry-  
gia being about to be baptized, asked what  
place his Ancestors were gone to, being im-  
prudently told they were gone to Hell, he  
withdrew his foot from the Water, and said,  
*I will bear them company though it be to the Sty-  
gian Lake.* If these were so zealous for de-  
lusions and vanity, how much more should  
we have a tender regard of Truth and Piety.  
*Moses* observed the counsel of *Jethro*, and the  
Rechabites minded the injunctions of their  
Father *Jonadab*, and so would not taste the  
fruit of the Grape, nor be perswaded to live  
out of Tents; in like manner *Clodia* carefully  
received the Lectures of Modesty and Tem-  
perance, which the Orator *Cicero* pretended  
were enjoined her by *Appius Caius* her de-  
ceased Father: How much more should we  
mind the Institutions of the Gospel, which  
our careful fathers have laboured not only  
to put into our hands, but instil into our  
hearts, when they have said with *David*,  
Come

*Come ye children, hearken unto us, and we will teach you the fear of the Lord.* And if it be true what some affirm, that the Saints above see things here below *in Speculo Trinitatis, in the Glass of the Trinity*, as they phrase it, then certainly they cannot but take it ill (if do-lours can happen to glorified Spirits) lament thy fall and condole thy prevarication; and if at last they do not disown thee, *though Abraham be ignorant of thee, and Israel acknowledge thee not*, yet they will no doubt condemn thee before Christ and his glorious Asseslours, thus complaining, Lord, we did so and so, we charged them to walk in the good old way, we reveiled the Truth to them as it is in Jesus, we gave them Line upon Line and Precept upon Precept, and conjured them by all that was dear and sacred, not to break the Covenant of their God; but they have been deceitful like *Ephraim*, started aside like a broken Bow, forgot the word of Exhortation and scorned their faithful Monitors: therefore *let them reap the fruit of their doings, and let the reward of their hands be given them.* Remember also how black and clouded your names and reputations will be in Tucceeding Ages, when posterity shall insert you in the infamous Catalogue of Apostates and Renegado's, as degenerate Plants, Branches of the wild Olive, spurious Children, who did deviate from the righteous path of their holy Ancestors;

cestors; then, of each of ſuch, time will give this report and character, the Father was a true *Nathaniel*, an *Israelite in whom there was no guile*, but the Son a treacherous *Judas*, a turn-coat *Demas*, an unſtable Weather-cock, a glaring Meteor in Chriſtianity; the Father a devout worſhipper of the true *Jehovah*, the Son one that bowed in the houſe of *Rimmon*: The Father one that prized the Book of the Law as the Apple of his eye, and meditated therein day and night; the Son a brutiſh Atheiſt, a wild Antiscripturiſt, that with the Swine was ready to tread underfoot theſe Jewels and Pearls of Salvation: The Father like to a Cedar in *Lebanon*, the Son not ſo much as a bruised Reed; the Father, like *John* the Baptiſt, a ſhining Light in his Generation, the Son not ſo much as a ſmoaking Flax; and ſo when thy pious Progenitors are taken up to manſions of Blis, to fountains of Joy, to everlaſting Smiles and perpetual Embraces, thou ſhalt be under clouds and ſhadows, veils and curtains; thou, with the Apoſtate Legions, ſhalt be ſealed under wrath and woes, conflicts and paroxyſms, tumultuation of Soul, and torments of Body for evermore.

3. Thirdly, Hold faſt your Profeſſion, for it is ſealed to you with the Blood of Martyrs, and ſo warranted as a certain and infallible Verity. Firſt the holy Jeſus led the Van, confirmed the new Teſtament with his Blood, and



and the Truths he had published to the straying World; then followed the holy Apostles, who all (in a manner) drunk of the same cup, and gave the same testimony with Christ their Leader; then in successive Ages behold *Gad*, a troop of Martyrs, who laid down their Lives and were prodigal of their Blood, rather than deny one *Iota* of the saving Gospel. Look into the Martyrologies of every Nation and there you shall find them fighting with Beasts, conflicting with flames, stretched on Racks, broiling on Gridirons, hanging on Gibbets, thrown down from

*Vide Fufeb. Ecclef. Hift. lib. 8. cap. 6, 7, 8, 9, &c.*

Mountains and Precipices; so that *Phalaris* his Bull, the Bed of *Procrustes*, the Roman Digladiations, and the Olympick Agonies, are but mean representations of their Sufferings: and all this was to make good this Maxime that Christianity is the true and most acceptable Worship with which we can serve a Deity: Surely therefore, Christian, thou art in the right, or else these foregoing Saints would never have sacrificed their Lives, their greatest blessing, for a spurious and erroneous Doctrine. Did you ever hear that the Heathen Gods had such re-  
solute

*O beatam Ecclesiam nostram, quam temporibus nostris glori-  
usius martyrum sangui-  
nis illustrat! Erat ante in operibus fra-  
trum candida, nunc  
falsum est in marty-  
rum cruore purpure-  
a, floribus ejus nec  
Rosa nec Lilia de-  
sunt, &c. Cypr. ad  
mart. epist. 9.*

solute Profelytes; were there ever Martyrs for *Jupiter*, or Confessours for *Juno*, who endured half so much as the Christian Agonists? can *Apollo* or *Mars*, *Bacchus* or *Minerva* show the bloody coats of their votaries? No surely; but Christians can shew thousands and ten thousands, who with the Souls under the Altar cry, *How long Holy, and Just, and True, will it be ere thou revenge our Blood?* And if we take a view of the Reformed Churches, how many shall we find there that have stood up for Truth against Errour, for Purity against Idolatry, for *Christ Jesus* against the scarlet Whore: Read the Histories of Popish cruelty in *Bohemia*, *Piedmont*, the Parisian Massacre, Queen *Marie's* flames, and the Irish Rebellion, how many did there accompany their Master the Lord *Jesus* to the dismal Cavalry! endured the Cross and despised the shame, and witnessed a good Confession against the Antichristian *Babylon*? And one principal cause of these undertakings was to give testimony to the Truth of *Jesus*, that so the Gospel might be received by following Generations, and might run and be glorified in the World. Therefore, Christian, seeing thou art compassed with so great a cloud of Witnesses, be stedfast and valiant, and run with patience the race that is set before thee; and as *Artiochus* (to provoke the Elephants to fight) shewed them the blood of Grapes and Mul-

Mulberries (the 1. of *Maccab.* 6. 34.) so be thou encouraged to stand up for thy Religion, to fight the good fight of Faith, seeing to incite and provoke thee to this holy warfare, thou mayest behold not only the blood of Myriads of Martyrs, who dyed in the same cause and attested the same principles, but the blood of *Jesus*, that blood of sprinkling, that blood of the everlasting Covenant, shed to confirm this Doctrine of Faith once delivered to the Saints.

Fourthly, hold fast your profession, because you engaged so to do when you were baptized into the Congregation of Christ's Church; when you were washed in the sacred Laver of Regeneration, then did you solemnly vow *to renounce the Devil and all his works, and to continue Christ's faithful Soldiers and Servants to your lives end.* Now to quit your profession, is to give the lye to Christ, to evacuate your serious engagements, to throw back God's prest-money, to be *Desertores Militiæ, Such as fly from their Colours,* and lye under the disgrace of Cowardise and Apostacy; Besides remember in the Sacrament of the Lord's Supper you did ratifie your Baptismal vow, perform federal rites again, and seal the Covenant, formerly made with your Redeemer; be not so wicked therefore as to shake off these Spiritual Tyes (by a shameful revolt) as *Sampson* his cords and fetters

ters, let not thy promises be, like Satan's to Christ, vain and deluding; let not thy promises be gold and thy payments dross and Alchumy; let not thy vows be like brittle glass and crumbling sand, or like to Abortives that seldom come to ripeness or maturity, but faithfully perform what thy lips have uttered, and observe thine Allegiance to thy God. 'Tis said of one *Andreas*, a King of *Hungary*, that he bound himself by Oath to go to the Holy War, but he went and bathed himself only in a River not far from *Jerusalem*, and so returned: but let it not be enough for thee to do some small ceremonious acts, and trifles in Religion, but heartily espouse the whole Cause of God, & contend for that Doctrine of Faith. 'Tis not enough for thee to go to the Church, & take the Bible in thy hand, & lift up thy eyes to Heaven, but thou must stand up for these sacred Truths, resist unto Blood (through the help of Christ) & be faithful unto death, thy word is past, and the Covenant is sealed. The Romans had a Military Oath, the young Men of *Persia* the like, and the youth of Athens when they were inscribed in the City Rolls, swore to this effect, I will never disgrace my Arms, nor forsake my

*Julius Pollux, Lib.*  
8. cap. 9.

Fellow Soldier in danger,  
I will fight alone and with o-  
thers for God and my Coun-  
try, I will obey the received Customs, and e-

ver

ver have in reverence the Religion in which I was born. The Gods are Witnesses of these things. And how careful the Heathens were in performing the things they had covenanted, might be showed at large: Do not thou therefore deny that Faith which thou hast owned and approved, that Lord *Jesus* to whom thou hast promised Allegiance, lest *Tyre* and *Sidon*, the Africans and Romans, and all the Heathens rise up against thee and condemn thee before God, Angels, and Men for Collusion and Apostacy, and so thou have a more severe punishment and a larger vial of wrath than ordinary Criminals.

Lastly, To hold fast your profession; And to this purpose think often of the doom of Apostates, and of the glory of overcoming Saints. Seldom has a man turned a Renegado but a Divine Vengeance hath pursued him; God has marked such with his Judgments like *Cain*, and with *Uzziah* they have carried their punishments in their forehead; those that with *Lot's* Wife have looked back, God has made them formidable Examples of his Justice and Severity to future Ages; the fate of *Julian* was mentioned before, and 'tis needless to transcribe the story of *Spira*, who after his revolt to the Romish party, dyed blaspheming under such horrid desperation that it cannot be paralell'd. Our own King *John* of *England* is not to be passed by, who (being in  
his

his Troubles) sent to one *Miramulla*, a potent King of *Africa*, requiring his assistance, and withal telling him he would renounce the Christian Faith, and be of his Religion; few had a more fatal Reign, or a more untimely exit; he that would have poisoned his Soul by taking in the Mahometan Doctrine, had a dose of poison which destroyed his body, given by a Monk of *Swinsted* Abbey. But the most remarkable punishment of backsliders is recorded by *Luther*, whose words I shall not think amiss to transcribe: *Albertus*, Bishop of *Ments*, had a Physician attending upon him, who was a Protestant, this man in hope of more gain and favour fell to the Romish Religion, & used such words as these, I will for a while set Christ behind the door till I be rich, and then I will take him again; but that very Night he was found in his bed with his tongue torn out of his mouth, as black as any coal, & his neck wrung in twain in a most fearful manner;

*Luther's Colloq.  
Mensal. p. 79.*

I my self, saith *Luther*, coming from *Frankfurt* to *Ments*, was an eye-witness of that just Judgment of God.

Like to which is this, One named *Urbane* in the City of *Magdeburgh* fell from the Gospel, and void of all God's fear and shame he uttered blasphemous words against the Gospel, he bound himself under a curse, and said, If I receive the Protestant Faith again I pray God that

that the Thunder may destroy me; even the same day happened a fearful Tempest of Thunder and Lightning, he calling his words to mind ran to the Church, and caused the bells to be rung, thereby to drive the Tempest over, and kneeling before the Altar he was struck by the Tempest into a trance or swoon, after they had cooled him and refreshed him, *Luth. ibid. p. 413.* they led him homewards between two men, but in going he was struck again (between those that led him) in at the crown of the head, and out again at the privy parts, scalding him fearfully, burned & consumed him to death. Here was a most prodigious punishment for Apostacy: but alas! what are those temporal woes to that future wrath to be revealed. Let us read *S. Peter* and *S. Jude*, where for such (we are told) is reserved the blackness of darkness, that their damnation slumbereth not, that *Lucifer* and his Legions must be Confederates with these *Demasses*, who must all, as joynt Copartners in sin, be thrown down into the dark Abysses of everlasting wo; Then shall they wail and lament their folly and prevarication, that they forsook the Fountain of Living Water, and trampled under foot the Pearls of Salvation; that they slighted Christ for *Mammon*, preferred *Sodom* before *Jerusalem*, the pleasures of sin before the glories of the other World. O the grief that shall ensue to see *Abraham*, *I-*

Q

saat

*Isaac*, and *Jacob*, multitudes of Holy Men, and Myriads of Saints, reposing themselves in Mansions of bliss, and they shut out and confined to Dungeons of wrath and misery; then will they bemoan with tears of blood their folly and imprudence, and in vain desire the Rocks and Mountains to fall upon them, and secure them from the approaching wrath. Think of this you that are ready to wave the truth, deny the Faith, and prostitute your Religion; as sure as the Sun shines and you have a being, I shall be too truly Prophetical, and this shall be your irreverfible fate, because you have turned your backs of Christ, and scorned the paths of his Commandments.

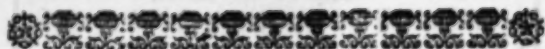
Whereas, O how great will the joy of overcoming Saints be, if I had the Tongue of Men and Angels I were not able to describe their happiness and felicity; the joy of harvest and the gladness of them that divide the Spoil, is but a mean representation of their delights and solaces. O how pleasant will it be, when Christ (to whom you have been true and loyal) shall call such before the Throne of his Father, and thousands of ministring and attending Angels, and shall say, These are they that have continued with me in Tribulation, that have passed the red Sea and tedious Wilderness, that have stuck close to me in a cloudy day, scorned Riches and secular Grandeur, dreaded not the angry blow  
of



of a persecuting *Furio*, that refused to strike sail to the humours of men, or worship the golden Image, but owned my Truth in those dayes when such as *Antipas* were my faithful Martyrs: Therefore well done, good and faithful Servants, enter into Joy and rest from your Labours, come and sit under my shadow with great delight, behold here be pleasures to counterpoise your woes and dolours, here be Crowns & Robes, Smiles & Embraces, for racks and Gibbets, for Fire and Faggot, for threats and persecutions; now take the Timbrel, and Harp, and Vial, and utter your Songs of conquest and victory; Heaven is before you, and the delights thereof are yours; solace your selves in everlasting Bliss and let your Cups overflow, now receive the fruit of your Faith and Constancy, the sweets of the Promises and the rewards of your perseverance. This shall be the Language of the blessed *Jesus* to faithful Christians, after which shall follow an Investiture with all the Privileges of the Saints in Light, a sweet Reposal in *Abraham's* bosom, a tasting how good the Lord is, eternal contentment and satisfaction. This is the Heritage of the Servants of the Lord, and their portion from the God of *Jacob*.

Now unto him that is able to keep us from falling, and to present us faultless before the presence of his Glory with exceeding Joy: To the only wise God our Saviour be Glory & Majesty, Dominion & Power, now and ever, Amen. *Jude* 24. & 25.

F I N I S.



Books Printed for, or Sold by  
*Simon Miller*, at the Star, at  
the V Vest-end of *St. Paul's*.

Quarto.

**B**ishop White upon the Sabbath.  
*The Pragmatical Jesuit, a Play*, by Richard  
Carpenter.

*The Life and Death of the valiant and re-  
nowned Sir Francis Drake, his Voyages and  
Discoveries in the West-Indies, and about the  
World, with his Noble and Heroick Aſs; by  
Samuel Clarke, late Miniſter of Bennet-Fink,  
London.*

*The Life and Death of William the Conque-  
rour, King of England and Duke of Normandy;  
by Samuel Clarke.*

*Bagshaw of Chriſt and Antichriſt.*

*Aſtrology Theologiſ'd: ſhewing by the Light  
of Nature what influences the Stars have upon  
Men's bodies, and how the ſame may be diverted  
and avoided.*

Large Octavo.

*The Right of the Crown of England, as i*

**Books printed for,**

*established by Law; by E. Bagshaw, of the Inner-Temple, Esquire.*

*An Enchiridon of Fortification.*

*The English Horseman and complete Farrier; directing all Gentlemen and others how to breed, feed, ride and diet all kind of Horses, whether for War, Race, or other service; with a discovery of the causes, signs and cures of all Diseases both internal and external incident to Horses, Alphabetically digested, with the Humours of a Smithfield Jockey; by Robert Almond, a well known and skilful Farrier of the City of London, practising therein above 45 years.*

*The Loyal Prophet, a Sermon preached at the Summer Assizes at York in anno 1668. by William Bramhall, Rector of Gouldsbrough, and one of His Majestie's Chaplains.*

*Jachin and Boaz, or the steadfast and unwavering Christian, being a serious perswasive to Constancy in the Faith, and to perseverance in the true Protestant Religion, against all objections, temptations, oppositions, and solicitations to the contrary; by John Hume M. A. Rector of Yelling in Huntingdonshire.*

**Small Octavo.**

*The Midwives Book, or the whole Art of Midwifry discovered, directing Child-bearing Women how to behave themselves in their Conception, Bearing, Breeding & Nursing of Children,*

**Q 3**

**in**

and sold by Simon Miller.

*in six Books, viz. 1. An Anatomical Description of the parts of Men and Women. 2. What is requisite for Procreation: Signs of a Woman being with Child, and whether it be Male or Female, and how the Child is formed in the womb. 3. The causes and hindrance of Conception and Barrenness, and of the pains and difficulties of Child bearing with their causes, signs and cures. 4. Rules to know when a Woman is near her Labour, and when she is near Conception, and how to order the Child when born. 5. How to order Women in Child-birth, and of several Diseases and cures for Women in that condition. 6. Of Diseases incident to Women after Conception: Rules for the choice of a Nurse; her Office, with proper cures for all Diseases incident to young Children. By Mrs. Jane Sharpe, practitioner in the Art of Midwifry above 30 years.*

*Merry Drollery compleat, in two parts; or a Collection of Jovial Poems, merry Songs, witty Drolleries, intermixt with pleasant Catches, collected by W. N. C. B. R. S. I. G. Lovers of Wit.*

*Natural and artificial Conclusions.*

*The Roman History of L. J. Florus, made English, beginning with the Life of Romulus the first King of the Romans, in 4 Books.*

*Daphnis and Chloe, a pleasant Romance.*

*Boteler of War.*

*Ramsey of poison.*

*Shepherd of the regulation of the Law.*

*Knowl's Rudiments of the Hebrew Tongue,*

*Her.*

**Books printed for.**

*Herbert's Child-bearing Woman, or Devotions, Meditations and prayers for Women in that condition.*

*The Rebellion of the Rude Multitude under Wat Tyler, parallell'd with the late inhumane Rebellion against K. Charles the First.*

*The Rebel's Arraignment, Conviction and Execution in three Sermons; by J. Brookblanke.*

*The Death of Charles the I. lamented, and the Restauration of Charles the II. congratulated by William Langley.*

*The King of Spain's Cabinet Council divulged. A description of Jerusalem as it flourished in the time of Christ.*

*Observationes & Experientia de Febribus, Autore Gulielmo Drageo, Medico.*

*Nonnihil de Febribus, Autore Statholmo, Medico.*

*Divine Poems, by A. Nasmyth.*

*The Life of Dr. Tho. Morton late Bishop of Duresme.*

*A Discourse of the piety and charity of elder times and Christians, parallell'd to the Members of the Church of England, by E. Waterhouse Esquire.*

**Large Twelves.**

*The English and French Cook, describing the best and newest ways of ordering and dressing all sorts of Flesh, Fish, and Fowl, whether boiled, baked, stewed, roasted, broiled, friggified, fried, souced, marrinated or pickled, with their proper*

and sold by Simon Miller.

*per sauces and garnishes together with all manner of the most approved soups and potages used either in England or France. By T. P. I. P. R. C. N. B. and several other approved Cooks of London and Westminster.*

*The Moral Practice of the Jesuits, demonstrated by many remarkable Histories of their Actions in all parts of the World; collected either from Books of the greatest authority, or most certain and unquestionable Records and Memorials; by the Doctors of the Sorbon.*

*Oxford Jest's refined and enlarged.*

*Smith's practice of Physick.*

*The Duty of every one that will be saved; being Rules, Precepts, Promises and Examples, directing all persons of what degree soever, how to govern their passions, and to live vertuously and soberly in the World.*

*The Spiritual Chymist, or six Decads of Divine Meditations on several subjects, with a short account of the Author's Life, by William Spurstow, D. D. sometime Minister of the Gospel at Hackney, near London.*

*Witty Apothegms, delivered at several times by K. James, K. Charles, the M. of Worcester, the Lord Bacon, and Sir Thomas Moore.*

*Small Twelves.*

*A new method of preserving and restoring of Health by the vertue of Coral and Steel.*

*A Help to prayer.*

F I N I S.

The good Christian hath a 4<sup>th</sup> Advantage  
at his death. viz.

- 1 The Smile of God
  - 2 The Sweet of Promise
  - 3 The Souling of y<sup>e</sup> Spirit
  - 4 The Solace of a good confessor
- As explained from Ps 149. 157.